

Volume 150

APRIL 1952

Number 4

RELIGION AND
EDUCATION

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

THIS IS THE 150th YEAR OF PUBLICATION



Easter in Korea

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In This Issue

IN NEED OF THE EASTER ASSURANCE

By Kenneth Scott Latourette



Photo by Ralph M. Johnson

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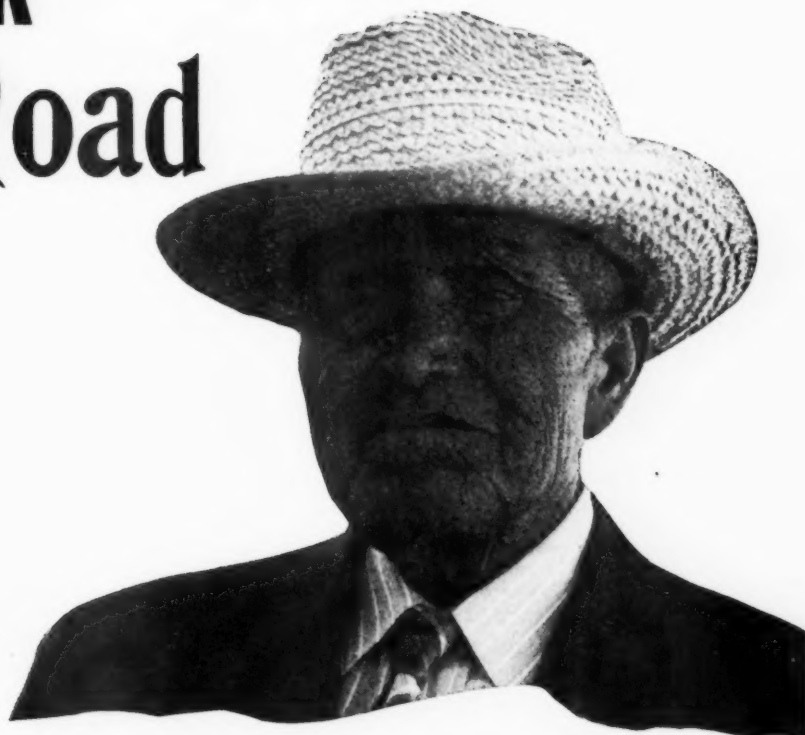
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NOTE:—Questions are taken from all pages and occasionally advertisements.

1. What capital city has 500,000 Chinese in its population?
2. Who was called from the pastorate at Winnebago, Minn.?
3. In what lies the main answer to war?
4. What 300th anniversary falls on April 6th?
5. Who was graduated with a Phi Beta Kappa Key at Oberlin?
6. What demands complete surrender of self?
7. What is a time of great rejoicing in India?
8. Who went to London in 1905 to the Baptist World Alliance?
9. What begins Tuesday, July 29th and adjourns Sunday, August 3?

Note that this contest began with the June issue, 1951, is completed with the issue of May, 1952, and is open only to subscribers.

10. The residents of what county spent \$475,419 for liquor?
11. Who are assigned to rural work near Sendai?
12. What is also a foreign-government?
13. Who is William J. Gallagher?
14. Where were tirades delivered against Protestants?
15. Who attended the Karen Mission Centennial in Burma?
16. Who was a charter member of Dayton's first Woman's Club?
17. What people have a deep sense of loyalty?
18. Who put in a lot of work on table decorations?

Rules for 1951-1952

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

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Answers should be written briefly. Do not repeat the question.

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An International Baptist Magazine

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For subscription rates see next page

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APRIL, 1952

No. 4

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Consecration at the Wrong Altar

CARTOON NUMBER 188 BY CHARLES A. WELLS



A BASIC principle of Christianity is the sacredness of the individual. No correct appraisal of the global struggle with communism can ignore that fact. It is therefore astounding that the devotion by so many at the altar of world communism so vastly exceeds the devotion by so few at the altar of world Christianity.

Communism demands complete surrender of self, the sacrifice of personal gain comfort, security—and communism gets that from millions of followers. Much of the power of Chinese communist leaders is found in their devotion to the cause, their lives of austerity, impressively barren of personal comfort.

Compare these millions of people before the altar of world revolution with the few before the altar of world Christianity. They are so few that sometimes they are looked upon as queer. It is no wonder that communism is winning the "cold war". Billions of dollars for rearmament, military might, the abundance of capitalism, two cars in every American garage, television in every home—these will not stem the tide of communism motivated by such supreme consecration.

The communist out-maneuver us because they are ready to out-live us in sacrifice to a cause. They gain more because they give more. The followers of Christ must demonstrate a similar devotion.—CHARLES A. WELLS.

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WHO'S WHO

In This Issue

• JUANITA B. ANDERSON (Mrs. Joseph Anderson) is Eastern Area Missionary of the Woman's American

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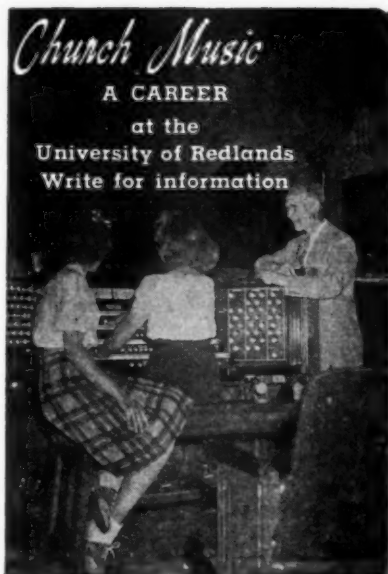
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Baptist Home Mission Society. She began this service in September, 1952.

• MARGARET T. APPELGARTH, well known Baptist author and lecturer, was for nine years National Chairman of the World Day of Prayer Committee.

• WILLIAM S. CARPENTER is a Baptist layman, connected with the Metropolitan Life Insurance Company of New York, and Chairman of the Finance Committee of the Baptist Church of the Redeemer in Yonkers, N. Y.



• LLOYD W. COLLINS is Director of Public Relations at Central Baptist Theological Seminary, Kansas City, Kan.

• ANONDI KENWAR is Director of the Baptist Mission Training School for Girls, at Nowgong, Assam. She is at present in the United States and will be at the Chicago Convention in May.

• KENNETH SCOTT LATOURETTE is President of the American Baptist Convention for the current year 1951-1952, and Professor of Christian Missions and Oriental History at Yale University.

• LYNN LEAVENWORTH is the Board of Education's Director of the Department of Theological Education.

• CLIFFORD MACDONALD is Publicity Assistant in the Council on Missionary Cooperation.

• EDWIN W. PARSONS is Executive Secretary of the National Council of American Baptist Men.

• JOHN C. SLEMP is Associate Editor of MISSIONS MAGAZINE. He joined the editorial staff on October 1, 1951 and is at present on a journalistic tour of Baptist foreign mission fields.

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LETTERS

From the Editor's Mail Bag

In MISSIONS recently I read that a monument to cost \$500,000 is to be erected in New York City in memory of the Jews who died at the hands of the Nazis in Germany. I appreciate the significance of such a monument, but right now it seems to me sheer mockery to erect a monument for the dead when the living are in such dire need. With Jewish

Christians starving in some countries, and with Jewish babies being turned away from the orphanage in Palestine for want of funds and room, would it not be infinitely more pleasing to

God if this money for the monument were used to relieve the suffering of living Jews rather than to glorify the dead Jews who are beyond our help? These hundreds of thousands

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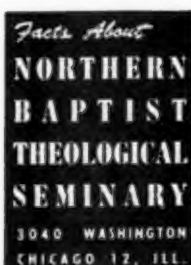
For catalogue and all information, write to

of dollars would help many tired, discouraged and hungry Jewish fathers and mothers and many starving, sick and suffering Jewish babies.—Mrs. Richard Prue, Chrisman, Ill.

I read the article "EITHER ALL MEN ARE BROTHERS, OR NO MEN ARE BROTHERS", by Benjamin E. Mays, in February MIS- SIONS. While I agree that we as Christians should rise above racial

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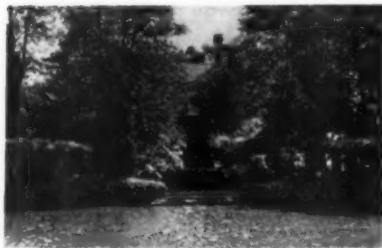
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1425 Snyder Avenue Philadelphia 43, Pa.

segregation, and do away with it mentally, as we have done legally, yet, I was surprised by this article. Dr. Mays, while undoubtedly sincere, is a misled person concerning the Brotherhood of Man. There is a difference between the brotherhood of man, and the neighborhood of man, that he fails to point out or even acknowledge. Jesus did teach the neighborhood of man, but not the brotherhood of man . . . Not only does Jesus teach that God is not the father of all, but other doctrines of the

Bible are in conflict with such a teaching, for example the doctrine of the New Birth. If the fact that God created the earth and that all men are therefore brothers, why did Jesus say that being born again is a necessity? Paul teaches the doctrine of the adoption of sinners into the family of God. If God were already their Father, why the necessity of adoption. Paul says, "Ye are all one in Christ Jesus." This is the real truth. All men, regardless of nationality may be the children of God only be-

cause God has made that possible—through Christ. The doctrine of the automatic universal brotherhood of man is the first step towards modernism. Following right close behind it is the doctrine of no hell. God is the Loving Father. Therefore he could not prepare a place of everlasting torment. Jesus believed and taught that we should be good neighbors to all, but not that God is the father of any until he is Born Again. Let us get back to the Bible!—*Rev. Raymond De Laughter, Oreana, Ill.*

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I have been a subscriber to MISSIONS for several years and have always looked forward to each issue, but I must say that the article, "All Men Are Brothers or No Men Are Brothers", really stunned me. I cannot agree with the author of that article nor can I see how anyone who believes in the New Testament can believe that all men are brothers. Only born again believers who believe in the Lord Jesus Christ are brothers and regardless of race or color. How can an unbeliever be a brother? I am certainly against race prejudice, but I cannot accept the author's opinion that all men are brothers. The Apostle Paul writes in *Galatians 3: 26*, "Ye are all the children of God by faith in Christ Jesus."—*Mrs. J. W. Van Schayck, Covina, Cal.*

For 30 years I have been preaching against racial discrimination. I have tried to maintain a proper balance but it has been extremely difficult. The tendency is to lean too far to the left, or too far to the right. It is my sincere belief that the February issue of MISSIONS failed to make a constructive contribution to the problem of interracial understanding by the publishing of a picture with no news value whatsoever, except the fact that the bride was Caucasian, the groom Japanese, the best man Mexican, and the two officiating clergymen Negro and white. Who people marry is their own business. It is also their own business who stands up with them and who performs the ceremony. Certainly it is no business of

mine. When I read the news story I wondered if MISSIONS was carrying an interracial chip on the shoulder daring any one to knock it off.—*Rev. Warren I. Lynes, Monmouth, Ill.*

Each issue of MISSIONS increases my gratitude to you for the clear-visioned, prophetic, and compassionately Christian leadership you have given us through its pages. You have never compromised with a "lowest common denominator", but rather have pointed us to that highest hill where the Cross must one day draw all men into its healing shadows. So I thank you for keeping us constantly alerted and greatly uncomfortable concerning the issues that affect the peace of the world.—*Prof. John W. Brush, Newton Center, Mass.*

I have been thinking each month as I read MISSIONS, what courage this magazine has, how encouraging it is to see its editorials opposing war, how satisfying it is to see a religious magazine come to grips with applied Christianity in this way. I have taken to read some of your editorials aloud at home, or marking them for others to read. Keep it up! Your voice is needed more than ever these days.—*Prof. Roland E. Wolseley, Department of Journalism, Syracuse University, Syracuse, N. Y.*

I agree heartily with your editorial on the need of concern by all our Baptist agencies for the increasing of ministers' salaries. You will be glad to know, therefore, that six American Baptist state conventions, Massachusetts, New York, Pennsylvania, West Virginia, Ohio, and Washington, have already adopted minimum salary plans and are attempting to put them into operation.—*Rev. Mark Rich, New York, N. Y.*

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William Maurice Jr. to Rev. and Mrs. W. Maurice Blanchard, India, November 26.

Glen Allan to Rev. and Mrs. D. C. Niles, Belgian Congo, November 26.

Richard Charles to Rev. and Mrs. Wilbur M. Fridell, Japan, December 5.

ARRIVALS

Miss Helen Gaskill from Belgian Congo September 6.

Miss Hazel Smith from India September 13.

Miss Lucy Wiatt from Burma October 19.

Rev. and Mrs. W. C. Osgood from Bengal Orissa October 22.

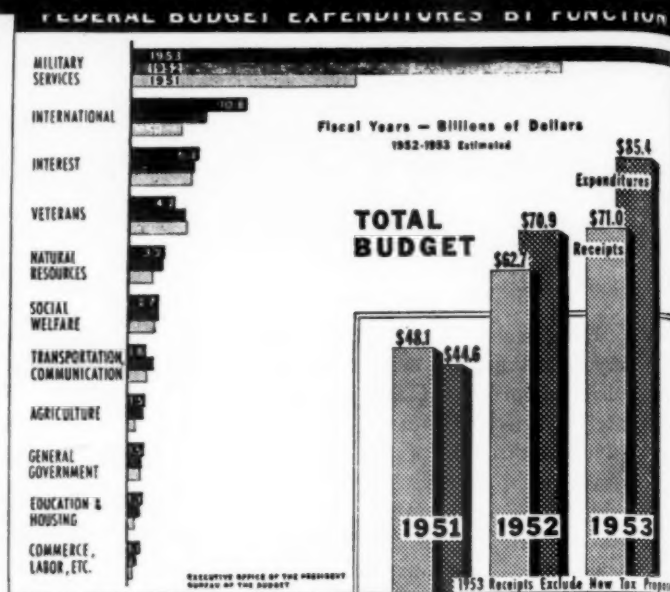
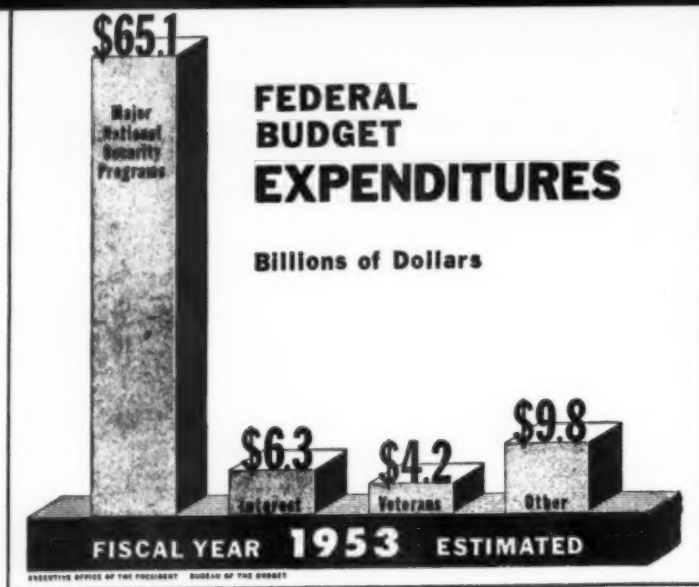
Dr. Margaret Everham from China November 22.

Dr. and Mrs. Dryden Phelps from China November 22.

Dr. and Mrs. R. L. Crook from China November 28.

Dr. and Mrs. H. M. Freas from Belgian Congo December 4.

(Continued on page 254)



Of total federal expenditures of \$85,400,000,000, almost 72% will be spent for past wars and war preparations

During their next federal fiscal year the American people will give unto Caesar \$85,400,000,000 in taxes



UNTO GOD
AND
UNTO CAESAR

"No, no, Agnes! This is mine. You paid the bus fare."

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Magazine



MISSIONS

VOL. 150 NO. 4



APRIL 1952

Unto God and Unto Caesar

EVER since the enemies of Christ sought to trap Him when they asked about tribute to Caesar, His memorable reply has been cited to justify the payment of taxes, and the separation of church and state. Seldom is it quoted to emphasize Christian stewardship.

The American people are now paying plenty to Caesar. Their government's next fiscal year demands (see diagrams on opposite page) \$85,400,000,000 in taxes. Of that fantastic sum, \$61,700,000,000 or more than 70% pays the cost of past wars and preparation for the next war. In England it is utterly inconceivable that *American military expenditures exceed the total annual income of the British people*. Dr. Robert M. Hopkins of the Golden Rule Foundation calculates that the U. S. budget averages \$361 for every American man, woman, and child and of this sum \$267 is applied toward war. The United Stewardship Council estimates that in 1952 the American people will give approximately \$23.33 per capita for all benevolent causes—churches, missions, charities, community chests. Thus \$361 per capita will be paid unto Caesar and less than \$24 unto God. And in 1952 the American people will spend 11 times for war what they will give to churches and all charitable purposes.

Something is dreadfully wrong here!

In a recent issue *The Saturday Evening Post*, whose editorial page occasionally reaches a high moral plane, deplored the fact that many thousands of Americans are callous to needs and appeals not only around the world but also in their own communities.

As an example, *The Post* cited Los Angeles County whose Community Fund in six months gave only \$45,000 to charity whereas during the same six months its residents spent \$475,419 for liquor. Across this vast and comfortable land there is hardly a person who, in spite of high taxes and cost of living, cannot ask himself, "What can I do without?", and give the saving to some church or relief agency or other worthy cause. American wages are high. A factory worker's earnings average \$12.80 per week in Holland, \$16.40 in France, \$17.60 in England and \$46.40 in the United States. And the American factory worker usually has a car. On a pleasant Sunday afternoon more than 40,000,000 cars, bumper to bumper, clutter the American highways.

To American Baptists these facts have special significance this month because their missionary fiscal year closes on April 30th. In the *Book of Tobit*, (in The Apocrapha which is accepted as Scripture in some churches), it is written, "If thou have much, give abundantly; if thou have little, take care to bestow willingly a little." Among American Baptists are a few who have much. An immense host are among those who have little. Through taxation all will render unto Caesar what Caesar demands. What they render unto God is determined by their consciences, by their faith in God and His redemptive purpose, and by their fidelity to Him who on that first Easter morning demonstrated that He lives, and that only in His Life do men anywhere and everywhere have life and have it more abundantly.

The World Today

Current Events of Missionary Interest

A New Foreign Mission Field In the Far East

An announcement by the Foreign Mission Board about the opening of a new mission field in Thailand, previously known as Siam.

THE American Baptist Foreign Mission Society has decided to open a new mission field in Thailand (Siam) for ministry particularly among the Karens and the Chinese. Many of these are refugees from Baptist areas in Burma and China. The headquarters of the Mission will be established in Bangkok. Ultimately four families will be appointed to this new field. The decision to work in Thailand grows out of repeated appeals for missionary assistance from both Karen and Chinese Baptists in this land, coupled with the history of early but sporadic Baptist work in the area, and the assurance that other missions already established in Thailand will welcome Baptist reinforcements.

At this time of the world's history, when American Baptists have been forced temporarily to withdraw their missionaries from China, it is highly desirable to establish a new base somewhere in South East Asia. This is true from the point of view of good missionary strategy as well as the efficient use of China funds and personnel. It is hoped that later on the Woman's Society also will participate in this venture.

With an approximate area of 200,000 square miles, Thailand has a population of 19,000,000, of whom nearly 4,000,000 are Chinese. The capital city of Bangkok alone has 500,000 Chinese. To this group the Chinese Baptist Church of Bangkok ministers. The church was founded by a Baptist missionary in 1835. The opportunities for mission work among the Chinese in Thailand caught the attention of Rev. and Mrs. J. T. Jones, Rev. and Mrs. William Dean, and other early Baptist missionaries. This is the first Chinese Baptist Church ever established anywhere. Baptist missionaries, visiting Chinese evangelists, and other representatives from Swatow, South China, have maintained contacts with this church over the years. From time to time the American Baptist Foreign Mission Society has helped financially.

According to Sir George Scott, the Karen migrations to Thailand started between 600 and 800 B. C. Due to two world wars, and especially to post-war conditions in Burma, this process has been greatly accelerated in recent years until it is estimated that there are between 70,000 and 100,000 Karens in Thailand today. Interest in the Thailand field goes back to Anne Hasseltine Judson. In 1818 she translated the Gospel of Matthew into the Thai language. The Karen Baptist Convention and the Rangoon Karen Baptist Home Mission Society working in Thailand, even after missionaries of the American Baptist Foreign Mission Society had been withdrawn, founded more than 60 churches. For over 50 years no Baptist missionary was sent to Thailand until 1949, when Rev. and Mrs. Alfred Q. Van Benschoten sailed for this land. The magnitude of their task caused them to reiterate the pleas of Thailand Karens for help in evangelizing untouched millions.

The Thailand field will be a new unit in the Baptist foreign mission program. Its proximity to Burma and China makes it a logical choice for extension of work. The rulers of Thailand, are ethnologically the same as the Shans (or T'ais) of Upper Burma, and the Thai and Shan languages are so similar as to be almost interchangeable. The Karens of Thailand have the same traditions and folklore as those of Burma. The Chinese are so closely linked to those of Swatow and Amoy that missionaries from South China, no longer able to work in China, will have ready access to the Chinese in Thailand. The Royal Thai Government is genuinely friendly to the Christian movement. Whether it be in the rugged and isolated hills of western and southern Thailand, where Karens are found, or the more sophisticated Bangkok areas, where the Chinese live, there is here a new challenging opportunity for missionary enterprise.

Roman Catholic Mob in Colombia Attacks Baptist Church

DURING the dedication ceremonies of a new Baptist church in Bogota, capital city of Colombia, South America, a mob of Roman Catholic fanatics led by their priest stoned the church, damaged the building, broke 104 windows, and wounded

several worshippers. Colombia is a mission field of the Southern Baptist Convention and of the Presbyterian Board of Foreign Missions, whose executive secretary of its Colombian mission reported the mob action to the Southern Baptist Headquarters in Richmond, Va. No Southern Baptist missionary was injured. The priest had incited the mob to violent action by means of amplifiers and had urged the mob to gather at the Baptist church for a concentration. Tirades against Protestants and the new Baptist church were reported to have been delivered in Bogota's Roman Catholic churches on Sunday morning. The priest mounted the steps of the Baptist church and spoke against all evangelicals in Colombia, accusing them as "heretics who have come here with their millions of dollars to corrupt our people and ruin our Catholic democracy." United States Ambassador C. M. Wainick, when informed of the mob action, quickly came to the church and deplored the incident from the pulpit. Fortunately the attack disrupted only temporarily the dedication ceremony and the evangelistic services which followed. Fortunately also the Bogota newspapers condemned the incident. By telephone, letter, and personal conversation hundreds of public spirited Colombian citizens expressed regret that such a thing could happen in their ancient, cultured, cosmopolitan city which they regard as the Athens of South America. The Southern Baptist Foreign Mission Board began mission work in Colombia 12 years ago. It reports 15 Baptist churches, 12 mission schools, and a medical clinic. Nobody knows what report of this outbreak against Colombian Baptists was sent to the Pope, to whom President Truman wishes to send an American Ambassador.

There Were 10,000 Applications But Only 550 Could Be Accepted

MORE than 10,000 Japanese students applied for appointment under the U. S. Government "exchange of persons" projects for study in the United States during the new academic year 1951-1952 which began this month, but only 550 could be accepted. Selected by the U. S. Army of Occupation from the mainland of Japan and from the Ryukus Islands which extend down to Formosa, the 550 young Japanese are now scattered among American colleges from Maine to California. The Army states frankly that its central purpose is "to provide a nucleus of trained personnel in the reconstruction of Japan." For several years American foreign mission boards have publicized what they regard as an outstanding, unprecedented postwar missionary opportunity for Christian expansion in Japan. As reported at the American Baptist Convention at Buffalo last June, Baptist churches in the United States contributed last year more than \$350,000 in the special Japan Opportunity Offering. The 550 Japanese students now in the United States can help or frustrate that program when they return to Japan. It will depend largely on how these young Japanese are treated in the United States and what impressions of American life they take back to Japan. "Neglect, indifference, or hostility will leave their marks", declares Director Kenneth Holland of the Institute of International Education, "while cordial attitudes, courteous personal interest and genuine friendship will create permanent bonds of good will and cooperation between the United States and Japan."

Remarkable Remarks

Heard or Reported Here and There

● THE PRESIDENT OF THE UNITED STATES heads a warfare state and not a welfare state. Under the present federal budget the United States is perhaps 10% welfare and 75% warfare.—*Norman Thomas*



● IT IS HARD TO ACCEPT the realistic but tragic fact that in modern war the victor is also the loser.—*General Douglas MacArthur*



● NO CHRISTIAN CAN SURRENDER HIS CONSCIENCE, not even to the State. The doctrine that when the State speaks, the Christian must obey, is nothing but heresy.—*Prof. C. C. Rutenber*

● THE EXTENT AND THE SCALE on which we are trying to arm at the present time are as dangerous to world peace as any other step we could take. The main answer to war lies not in building a great war machine but in improving the living standards of people whose conditions now are bad.—*Aneurin Bevan, London, England*



● THE SECURITY OF THE UNITED STATES can be ruined by the gradual coming of a militarized state which not only can happen here but is happening here the same as it happened in Germany and in Japan.—*Prof. Julian Price Love*

In Japan It Is Later Than We Think

By JOHN C. SLEMP

What we have thought of in these recent postwar years as a glorious missionary opportunity in Japan is definitely a fleeting opportunity that must be utilized immediately, or it will assuredly be too late

All photos by John C. Slemp



The great statue of Buddha at Ramakura

FOR an American to try to interpret Christian missions in Japan after a visit of less than two weeks in that country is almost as difficult as trying to understand the Oriental mind in ten easy lessons. One is as complex, many-sided, and inscrutable as the other. About all that I can attempt to do is to record several more or less definite impressions.

One impression seems to be obvious at the outset. What we have thought of in recent years as Japan Opportunity is now quite defi-

nately a fleeting opportunity. American Baptists, along with other Christian groups in Japan, are racing against the calendar. "It is later than most of us think," declared Dr. William Axling, our missionary in Japan for more than 50 years, when I questioned him with regard to evangelizing this land that still is 99½% non-Christian after nearly a century of Christian missionary effort. Despite glowing reports in recent months of large numbers of decisions for Christ, it remains true that in Japan there is no stampede



LEFT: Another view of the great statue at Ramakura; **CENTER:** A glimpse of Japan's sacred Mount Fujiyama; **RIGHT:** The imposing Shinto gateway at Ramakura

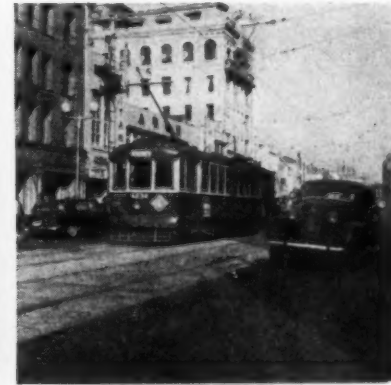
into the Kingdom of God, just as there is none in the United States, or anywhere else. Orientals are not easily hurried; they are by nature slow, meditative, deliberate. The movement toward Christianity in Japan, therefore, is more like a slow walk or perhaps a crawl than a race. Opportunity for Christian evangelism is there, of course, but its realization will not come overnight, as if by magic. It will come, rather, as the working of leaven, or as the growth of the mustard seed; it will come slowly, but come it surely will, provided American Baptists and other Christian groups work wisely and well while it is yet day. Such was for me a growing conviction when, late in January, Mrs. Slep and I visited Japan on our tour of our Baptist mission fields.

AMID THE RUBBLE OF WAR

Today our American Baptist mission in Japan must be viewed against the grim back

drop of World War II. There is no getting away from that picture. Mission Secretary B. L. Hinchman, told me in Tokyo that before the war the total membership of Baptist churches in Japan was more than 6,000, but that immediately after the war one would have had difficulty finding 1,000 Japanese Baptists.* In Tokyo, for example, five of our ten churches no longer existed, and four of our ten church buildings were in ashes. One of these churches, Fukagawa, had 66 members before the war, but only three members after the war. Another, the Misaki church, had 250 members before the war, but only eight members after the war. With the cessation of hostilities, Osaka, the great military and industrial city to the south, could count only two of its five churches. Kyoto, center of education and culture, a city of more than 1,000,000

* NOTE—These figures do not include members of Baptist churches affiliated with the mission of the Southern Baptist Convention.—ED.



LEFT: Bus transportation in Tokyo, as modern as anywhere in the United States; **CENTER:** A Shinto shrine at Ramakura; **RIGHT:** For big city rapid transit Japan depends on electric cars still such as American cities are rapidly discarding

population, had one church of 111 members before the war, but as late as 1951 only 12 of them could be found.

Today, the 55 churches related to the American Baptist Foreign Mission Society have an aggregate membership of only 4,000, recruited largely from the 600 converts a year since the war. Obviously, there is here no indication of a mass movement into our churches. It is becoming increasingly clear that the missionary opportunity in Japan today is at least 95% an uphill pull.

In view of the vast destruction of war, what else could one expect? It is a miracle that our Baptist mission weathered the storm as well as it did. Were not Americans the enemies of Japan? Was it not to be expected that the Japanese people should hate everything American? And to lose the war, to have the American army of occupation take over, to have proud imperial Japan reduced to nothing in the realm of international politics—how much more could the Japanese people stand? This was Japan at the end of the war. And this has been the Japan with which our missionaries have had to deal since that time. Their principal task has been that of helping the Japanese people to dig out from beneath the rubble of war and to make a new beginning.

Both literally and figuratively our schools, as well as our churches, have been doing just that. Two of the schools have had an extremely disheartening amount of digging to do. Our Kanto Gakuin University in Yoko-

hama lost 10 of its 12 buildings from fires that were started by incendiary bombs dropped from American planes. In that same city the Mary L. Colby Girls' School (junior and senior high) was completely destroyed. In Sendai, the Ella O. Patrick Girls' School lost its gymnasium, leaving the Hinomoto Girls' School in Himeji the only one to escape either damage or complete destruction.

Typical of what modern warfare can do to a city and to its institutions is what it did to Fukagawa, the industrial center of Tokyo to which I have already referred. There, I was told, American planes first dropped a ring of fire around the entire area. Then our planes worked toward the center of the circle dropping bombs *until not a single building was left standing*. During that one raid 130,000 persons burned to death. One of the destroyed buildings was our Baptist Christian Center. It is in relation to such scenes as that that we must look at our missionary work in Japan. We should not be unduly surprised at the enormity of the task, or to be too much disappointed if progress seems to march on leaden feet.

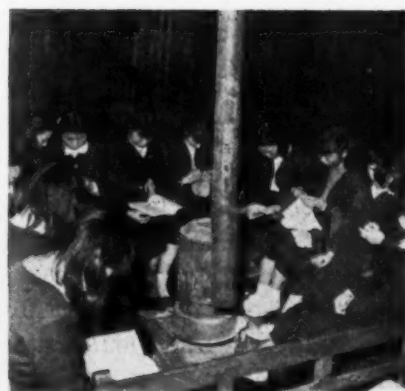
RECONSTRUCTION AND EXPANSION

Fortunately the picture is not all dark. Here and there are signs of new life and hope. With funds made possible by our Japan Opportunity offering in 1950, our schools are rebuilding, expanding, and increasing their usefulness.

Look, for example, at the Mary L. Colby Girls' School in Yokohama. Six new frame



LEFT: Trustees of the Kanto Gakuin University take time out for tea, known as sukiyaki; CENTER: Three faculty members; RIGHT: Trustees of Kanto Gakuin considering plans for the future



LEFT: Chapel service at the Mary L. Colby School for Girls; CENTER: Girl students at Kanto Gakuin University; RIGHT: History study class at the Hinomoto School for Girls in Himeji

buildings, considered as temporary, have risen to accommodate the 611 students now enrolled. Three additional buildings are under construction. Principal Isamu Chiba has building and expansion plans projected over a 20-year period. All 45 members of the faculty and about 12% of the students are Christians. Each week these young Christians meet for Bible study and prayer. Other students are enrolled as inquirers until they are ready to make a full profession of their faith in Christ.

The school at Sendai, with an enrolment of 1,300, recently completed a new gymnasium to replace the one destroyed during the war. The school at Himeji, with an enrolment of 600, added a new wing to its main classroom building and has plans under way now for a new chapel.

With enrolments exceeding prewar records in all of these schools, new buildings are greatly needed. So the wisdom of our Japan Opportunity program became obvious as I visited these schools and caught something of their fine, progressive spirit. We have not done all that needs to be done by any means, but we made a beginning at a time when something needed desperately to be done. We must do more, of course, and we will do more. If we need to be prodded, then let us learn the meaning of sacrificial service from Principal Saburo Namioka, of the school at Himeji, who was imprisoned for his Christian faith during the war and almost lost his life from exposure and cold in the heatless prison cell.

Concerning our Kanto Gakuin University in Yokohama, I hardly know what to say. There is a problem-opportunity that defies an easy interpretation. In order to take care of its 4,000 students the school, with help from the Japan Opportunity offering, recently purchased at the bargain price of \$80,000 the grounds and buildings of a Japanese naval installation that was used during the war. These buildings, frame barracks, were considered as little more than makeshift to meet an urgent need, but they were better than no buildings at all. They had hardly been occupied, however, when a disastrous fire caused by faulty wiring completely destroyed three of them just prior to my visit. Something will have to be done to offset this loss. The remaining 12 buildings will need extensive repairs to make them usable and safe. To that task the trustees have already set their hearts and hands. President Tasuku Sakata is a man not easily discouraged. Undoubtedly he will find the way out of this temporary setback. The great need, of course, is money, and it will be needed in large amounts if a long-term program of expansion is to be carried out.

Meanwhile, on the old campus neat new frame buildings are replacing the buildings destroyed during the war. I was happy to see the foundation of what is to be the Gressitt Memorial Chapel, which is greatly needed. Indeed, the need for new buildings is so great that there seems to be no stopping place. Japanese youth have a tremendous interest

in education just now, and everywhere schools and colleges are overflowing.

PROBLEMS OF VITAL CONCERN

After a few days of visiting in our schools and churches, and after talking with our fine group of missionaries, I found certain problems that are of vital concern to all of us. One of these is the scarcity of trained Japanese pastors and leaders. Unfortunately, among Japanese pastors the priestly conception of the ministry has greatly overshadowed the prophetic idea. Many of them think that people ought to come to them with their problems, just as millions of Japanese go to the Buddhist priests. As a means of training young ministers there was recently organized the Institute of Christian Studies, and it should go a long way toward solving this problem.

Another problem in all the churches is the lack of training in Christian stewardship. Church contributions, even of the most well-to-do members, are pitifully small. Ten *yen* (about three cents) is regarded as an acceptable gift in Buddhist shrines. Most Japanese Christians think of it as sufficient for the Christian church. Hence training in Christian stewardship is long overdue. And along with it something must be done to overcome the Japanese idea that it is impolite to mention money in church.

Still another problem is the ineffectiveness of current mass evangelism. Such mass evangelism is not directly related to the church. So its results are not conserved. Only a very few of the thousands who sign cards in evangelistic services ever find their way into the life of a church. The evangelist comes, gathers his crowds, calls for decisions, records the number of those who sign cards, and then goes on his way. And the membership of the churches in the community remains almost as before. Sensing this situation, some of our missionaries are now making a point of doing evangelistic work that is church-related through and through.

One other problem that our missionaries and our churches are constantly facing is

that of membership in the United Church of Japan, generally known as *The Kyodan*. Organized during the war, partly because of a desire among Protestant groups for closer co-operation, but largely because of government pressure, *The Kyodan* served in wartime as the instrument through which the Japanese Government controlled the churches. From the beginning it operated on the authoritarian principles that one would expect in a land at war with democracy. Unfortunately, despite attempts at reorganization and reform after the war, *The Kyodan* has retained most of its original methods and principles. Theoretically, the Shinsei Kai (the Baptist group within *The Kyodan*) determines matters of Baptist polity and policy, but actually it does not. *The Kyodan* still rules with a firm hand. It alone has the power to ordain ministers and to recognize ordinations. With Congregationalists, Presbyterians, and Methodists in control by virtue of their larger numbers, embarrassing situations have arisen with respect to baptism and other elements of our Baptist interpretation of Christianity. For example, one Baptist minister was refused ordination because he would not promise to recognize the authority of *The Kyodan* over the individual church.

Our missionaries do not all see eye to eye with regard to these matters, just as pastors of our churches at home do not see eye to eye with regard to co-operative organizations and their work. Especially among the younger missionaries I found what seemed to be a growing dissatisfaction with current methods and activities of *The Kyodan*. Most of them feel—and I share their viewpoint—that *The Kyodan* no longer is needed, and that Protestants would find in the National Christian Council more flexible and more democratic means of co-operation. To perform this function the Council would have to be greatly strengthened, but there would be no problem if it were not for *The Kyodan*.

ENCOURAGING SIGNS OF HOPE

Over against these problems, and others related to them, there are definite signs of

hope. One of these is the strength and vision of our missionaries. Some of them, Dr. and Mrs. William Axling (officially retired, but very active), Rev. and Mrs. W. F. Topping, Thomasine Allen, Mary D. Jesse, Alice C. Bixby, Margaret E. Cuddeback, have spent many years in Japan. They have acquired a thorough knowledge of Japanese thought and life. Others are transfers from China, and so bring rich experiences from another Oriental land. Then there are the fine young missionaries, serving their first term, who bring to the mission the fervor and the faith of youth. In Tokyo are Mission Secretary and Mrs. B. L. Hinchman, who carry the heavy responsibility of general administration; and Rev. and Mrs. W. M. Fridell, who work with the students at Waseda University. In Yokohama, associated with our Kanto Gakuin University, are Rev. and Mrs. R. P. Jennings, and Rev. and Mrs. J. N. Nicholson. In Osaka are Rev. and Mrs. E. E. Bollinger. Assigned to the work in the Inland Sea are Rev. and Mrs. N. S. Brannen, and to rural work near Sendai are Rev. and Mrs. C. F. Galaska. Also serving the mission are Beulah M. McCoy, Phillis L. Beckley, and Louella McLellan. Here is a missionary staff of which any denominational group may be justly proud.

Another sign of hope is the eagerness of Japanese young people to learn. Challenged to a deep Christian experience and given sufficient education, they make strong, dependable leaders. Still another hopeful sign is the willingness of pastors and lay leaders to adopt

new ideas and to try new methods. A new day has dawned, and these pastors and lay leaders are earnestly trying to make their influence felt through the churches in which they serve.

So much for our Baptist work in Japan, part of which I have briefly sketched, but much of which, such as the Mead Christian Center at Osaka and the Christian Center at Kuji, I have not mentioned because of space limitations.

TOWARD COMMUNISM OR DEMOCRACY

As I write this article Japan seems to be at the point of making decisions that will have far-reaching consequences. *First*, the nation can return to the imperialism and the militarism that led to its recent defeat and ruin. *Second*, it can turn to communism, and that possibility must not be underestimated. *Third*, it can become increasingly democratic, provided that it experiences first of all a great spiritual awakening. In which of these directions the Japanese leaders will decide to go, only time will tell.

Meanwhile, it would be exceedingly unwise for the United States to assume that the choice will be toward democracy. With the work of the American army of occupation now virtually completed, a reaction toward America is already evident. It now appears that in the interim between the end of the war and the landing of the army of occupation, the Japanese leaders got together and decided on two things: *First*, to be absolutely



LEFT: The kindergarten at the Mead Christian Center in Osaka; CENTER: A charming Japanese girl who obligingly posed for Dr. Slemph's camera; RIGHT: The Art Class at the Hinomoto School for Girls in Himeji

obedient to the occupation; and, *Second*, to plot their own course, so that at the end of the occupation they could do as they wished.

The Japanese have a deep sense of loyalty, but that loyalty is usually to a particular pattern of action, an existing circumstance. They can fit into any pattern which conditions seem to demand at the time. So they can as easily be loyal to communism as to democracy, if at the time communism seems to offer greater advantages than democracy. In short, there is in Japan no loyalty that transcends loyalty to the state, and even that loyalty may assume strangely contradictory patterns.

What, then, can Christianity do to evangelize Japan and to direct her life into the paths of democracy and freedom? Even in raising this question we are rather stunned

to think that *less than one-half of one per cent of the Japanese people are now Christians*. And we must remind ourselves too, that throughout the land there is a resurgence of Shintoism and of Buddhism, which for centuries have been strongly entrenched among the people.

So the answer to our question will depend on how much we are willing to do and how soon. The opportunity before us is fleeting. Time is running out. What we do must be done adequately and quickly. It must not be too little and too late.

In the world mission of Christianity and in our Baptist service in Japan, as in everything else in life, we must always remember that there are four things that come not back: the spoken word, the sped arrow, time past, and the neglected opportunity.

For the Betterment of Mankind Regardless of Cost

Nearly 300 Protestant laymen representing business, labor, farming and the professions, hold a conference on the Christian and his daily work

Reported by EDWIN W. PARSONS

OVER the Washington's Birthday holiday, February 21-24, more than 250 Christian laymen and laywomen, plus 16 observers and 45 ministers, representing 34 Protestant communions in Canada and the United States, met in Buffalo, N. Y., to face the Christian occupational classifications problems which they encounter in their daily work. Other laymen's conferences, such as met at Pittsburgh and Detroit considered the church's relation to the economic life. Never before have Christian laymen in a similar meeting turned the penetrating light of self examination on the conduct of their own daily personal vocations, and sought to discover the Christian professional problems. (In several sessions 16 such

groups met. The scientists for instance, declared "Scientists frequently make discoveries potent for good and evil.—The obligation of the scientist is to use his discoveries for the welfare of mankind and to seek to minimize the use of such discoveries to harm men." The doctors recommended that "responsible committees of professional and lay leaders study the health facilities of the community to see where they can be improved." The teachers faced the problem of "how a teacher in the public schools can bear witness to a faith and still be true to the American principle of separation of church and state." The farmers repudiated as unChristian the "withholding of food to enhance a political bargaining position," with

obvious reference to last years' wheat for India. Full reports of all of these groups and also the platform address will be available later.

Mr. Al Whitehouse of Cincinnati was chairman and presided well. Dr. William J. Gallagher, General Secretary of the Canadian Council of Churches and Dr. Albert T. Rasmussen of Colgate-Rochester Divinity School led in the worship services. Prof. Robert L. Calhoun of Yale University stimulated the thinking of the group in two addresses on, "The Christian Meaning of Work and its Relevance to Work Today." Nine brief but vigorous talks were given by selected laymen and laywomen. Five dealt with, "On the Job Decisions and

(Continued on page 255)

We Need the Church More Than the Church Needs Us

A Baptist layman who is Chairman of the Finance Committee of his church interprets the meaning of a pledge to its support

By WILLIAM S. CARPENTER

AS Chairman of the Finance Committee of our church I have been charged with the responsibility of raising the funds that are essential to its continued existence. On several occasions I have talked to you about our church budget, in other words, on the needs of the church.

Now I begin to wonder if I have not talked too much about the needs of the church. I wonder if I should not talk more ABOUT YOUR NEEDS AND MY NEEDS? I wonder if you and I do not need the church far more than the church needs us.

Let us pursue that thought a little further.

Do you think it important that your children grow up with the principles and ideals of Christianity firmly embedded in their hearts and minds? I think that is terribly important for my daughter, and I know that competent teachers in the church school can be of great help in accomplishing that end.

Do you think it important that our teenagers have a place where they can gather in groups under capable guidance and have social affairs and good times in wholesome surroundings? And do you realize that in this rather thickly populated area our church provides one of the very few places where such activities are possible?

In your own life do you feel the need for Christian guidance in times of confusion and bewilderment, and for comfort in times of sorrow and distress? In my own life I feel that need most deeply.

Do you think the whole world needs to really adopt and live by the teachings of Jesus?

Have you ever speculated on what would happen if we devoted the same amount of time, effort, and money to spreading the gospel, and to becoming true Christians our-

selves, that we now devote to making atomic bombs and maintaining armies and navies?

And have you ever thought about what would happen if we Christians manifested the same degree of enthusiasm and energy and sacrifice in spreading the knowledge of our faith that is shown by the communists in extending their doctrines?

I am confident that all of these things are of equal importance to all of us. Perhaps you are thinking—"What about it." Just this. Do you own anything, have you learned anything, have you done anything—THAT MEANS A GREAT DEAL TO YOU—that has not involved a considerable sacrifice on your part? Your children—have you had to sacrifice for them? Who values an education more—the boy who has to work his way through school, or the boy who has his way paid for him by a wealthy and indulgent parent? Even among your purely material possessions, is it not true that you prize most the ones involving the greatest sacrifice?

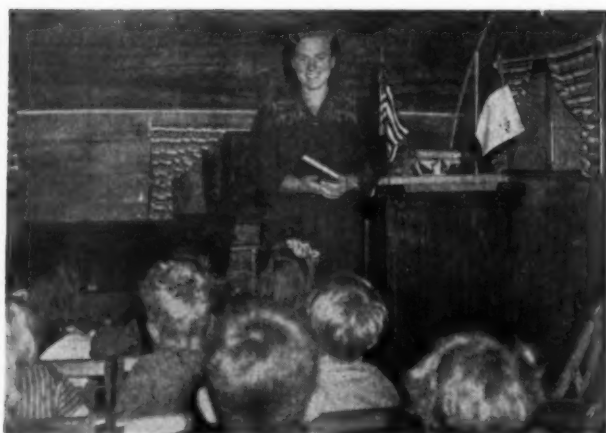
So I maintain that *the benefits that you and I will receive from the church will be in direct proportion to the amount we sacrifice for the church*. I am not talking about the number of dollars we invest in the church. I am talking about the sacrifice we make. I am talking about the percentage of our income we invest in the church. I am respectfully suggesting that if we sacrifice more for our cigarettes, our television sets, our pleasure cars, and regretfully for some of us it must also be said, for our cocktails, than we do for Christ—then those things will *mean* more to us than will He.

Therefore when we make our annual pledges to our church, and its world mission, let us make certain that our pledges truly represent what Christ really means to us.

And Everywhere that Mary Went

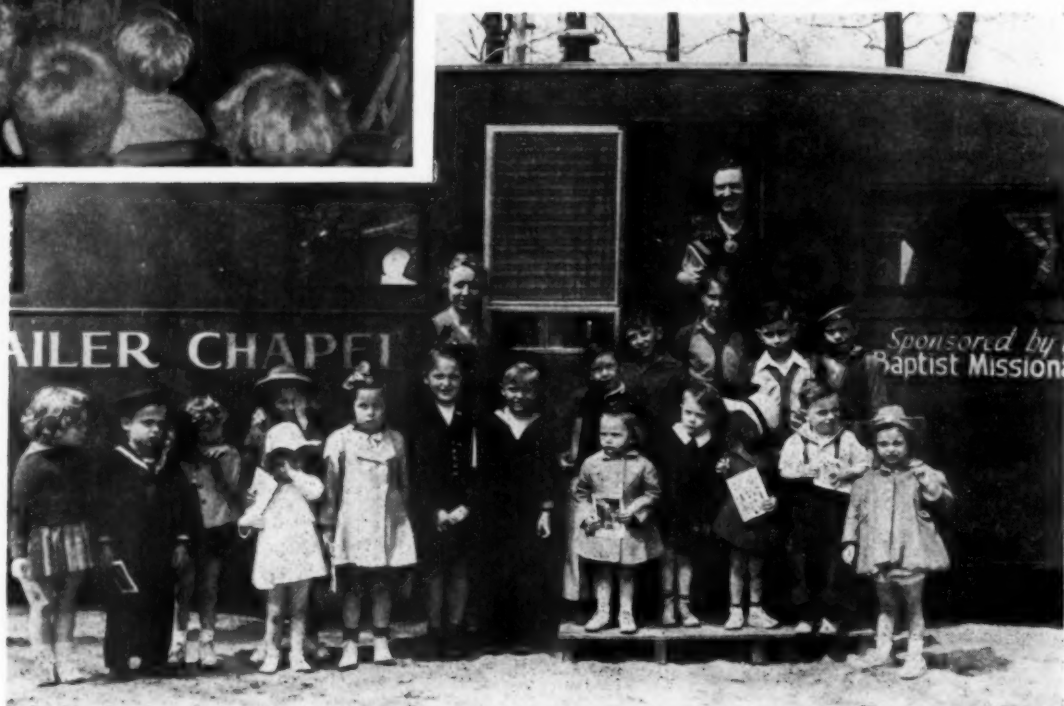
The story of a Baptist home missionary whose automobile trailer, like the little lamb in the nursery rhyme, followed her wherever she went in bringing the church to the trailer camps in Detroit

By CLIFFORD MACDONALD



LEFT: Mary Murray and her Sunday school in the trailer chapel which she hauls behind her car from camp to camp in Detroit's trailer camps that house defense plant workers and their families

BELOW: Children from the trailer camps at the entrance to Mary Murray's trailer chapel. The project is sponsored by the Detroit Baptist City Mission Society



BUSTLING Detroit is once again becoming an American dynamo for defense. The city is again bulging at the seams with thousands of industrial migrants looking for jobs in defense plants. The majority of these workers are settling down in the multitude of trailer camps which surround the city. They are reliving the crowded decade that has just passed.

Only this time one thing is different. Now when Sunday rolls around in the camps, a

church rolls right along with it. Mary Murray, an American Baptist home missionary, has devoted the past 10 years of her life to bringing her trailer church into these camps and to building Sunday schools and Vacation Bible schools among the residents.

Several years ago *The Detroit Free Press* nominated Mary Murray as "Woman of the Week" because of her work. People love and respect Mary now — but it wasn't always so. Mary can vividly remember when she first

arrived in Detroit. The defense factories were going full blast. It was 1942 and the war was on. Workers were crowded into every available inch of ground in and about Detroit. Mary Murray knew this when she accepted a call from the Woman's American Baptist Home Mission Society to go there as a trailer camp missionary. But she did not know that there were 25,000 defense workers without any church home living these camps. Her assignment was stated in four words, "Give them a church."

It was tough going at first. She made a door to door survey among the trailer folks and found they were engaged in all types of work. But they had one thing in common. They did not feel at home in the large churches of the city and consequently most of them were not attending church at all.

As her initial step Mary bought a small portable organ which she could take in her car from camp to camp. During good weather she would hold services out of doors. When the weather was bad she found it necessary to retire to the camps' common laundries.

Progress was slow and interest in the services was slight. The Detroit Baptist Missionary Society and the Baptist churches of the area came to Mary's rescue and purchased a large trailer which she could attach to the rear of her Chevrolet and haul for use as a chapel. Mary was only five feet tall and the

trailer was 27 feet long but with perseverance she finally became an expert at the art of towing it from camp to camp.

With the arrival of the trailer, attendance began to grow. By careful crowding it could hold 60 people—if some were children. The tiny folding organ, a pulpit, and a cabinet for supplies filled one end. Two curtains altered the chapel into Sunday school rooms for graded classes. Even the State of Michigan cooperated by giving Mary a special license plate. It read, "Trailer Chapel Number 1."

Now Mary was on a regular weekly schedule. Like the postman, the heavens held no weather that could keep her from her appointed rounds. When blizzards assaulted the city, cars got stuck in the engulfing snow and had to be pulled or pushed out; but Mary and the Lord drove right on through.

In many camps in order to accommodate everyone, it soon became necessary to hold two services. Sometimes Sunday school had to be held on Saturday. But the children did not mind and would be waiting in line when Mary swung her trailer into camp.

One camp, however, had Mary perplexed. Life in this camp was dominated by a group of hard drinking poker playing people who called themselves "The Poker Party." They wanted no part of Mary or her church in their camp. But Mary Murray would not

BELOW: The pulpit and the communion table, made by a converted drunkard for the new chapel permanent. His wife was also an alcoholic. Both are now active Christians. Their son stands beside the pulpit



LEFT: Two children impatiently waiting in line for Sunday school to open. BELOW: A new chapel permanent, seating 200 people which is one result of Mary Murray's trailer chapel ministry





Lining up for Sunday school in Mary Murray's Trailer Chapel

give up. At one o'clock one morning she was awakened by a knock on the door. It was "The Poker Party." An argument had arisen during one of their games. It concerned a portion of the Bible and they went to Mary to settle it, as she was the only available authority. They found Mary not only a competent arbiter but a woman who talked "straight from the shoulder." They liked that. It was not long before The Poker Party became supporters of the trailer chapel.

Residents of the camps changed continually. Some went back home and some moved to other camps. But Mary stayed on and her work flourished. Soon the trailer was too small. Through the combined efforts of American Baptists and the trailerites themselves, a cement church which could hold 200 people was built. No longer would people have to stand in line waiting for the opportunity to "go to church." Former trailerites from

miles around attended the dedication services of the new church. But Mary's heart was gladdened most of all when she looked down from the pulpit and saw the old Poker Party sitting there. All of them had long since left the camps and were active members of churches in communities where they now lived. In her years of service to the trailer camps Mary Murray has ministered to more than 125,000 men, women and children from all walks of life who, like Mary, live in homes on wheels.

With the signing of new defense contracts, workers are once again pouring back into the Detroit area from all sections of the United States. The trailer camps are again nailing up "No Vacancy" signs. Thousands of new trailerites heading for the city of Detroit will get to know Mary and the Lord real well. When they return home their fondest memories will include the sight of Mary's trailer chapel rolling into camp.

The Christian Spirit in Action

You recall the disastrous Kansas flood last summer. This brief article tells you what was done by a Kansas City church in the reconstruction of one of the damaged churches and its parsonage

By LLOYD W. COLLINS

THE flood which swept into the Kansas City area last summer, and more particularly into Armourdale and Argentine, did untold damage to property, depriv-

ing people of their homes, and in most cases all they possessed. Although the flood is now only a memory, the damage still remains. The Armourdale section, where practically every

home and all places of business were destroyed, is building back slowly. For the most part it looks much as it did after the flood waters receded. However, considering the gigantic obstacles to be overcome, steady progress is being made.



ABOVE: Interior of the sanctuary of the Armourdale church after the flood. Note the deep mud. **BELOW:** The parsonage after the flood, and last winter as it appeared after renovation

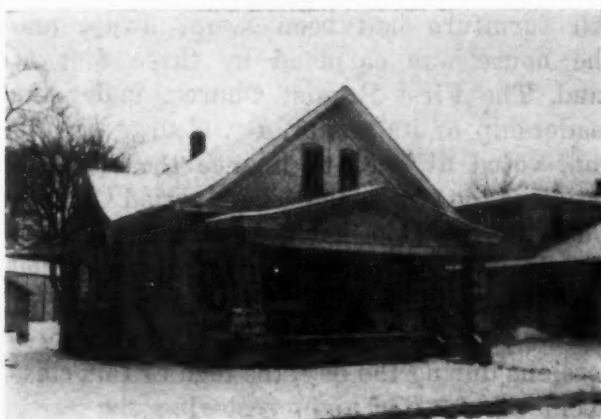


As soon as the flood waters rushed over the dikes on that fateful day in July, carrying disaster and destruction in their wake, the community was alerted to the tremendous emergency and to the tragic need involved. Churches were among the first organizations to recognize the need and they went into ac-

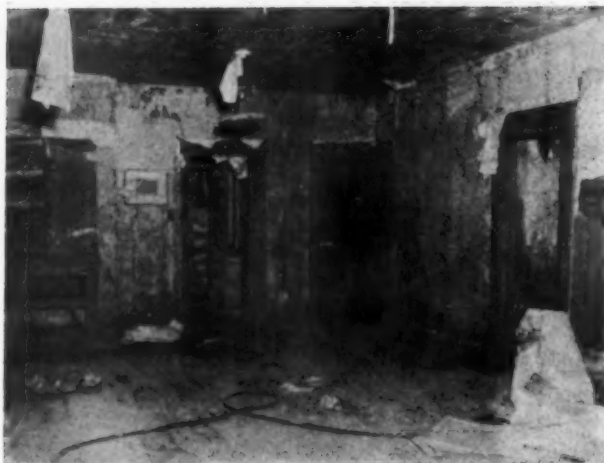
tion in a matter of minutes. Within a few hours the First Baptist Church in Kansas City, Mo., assembled three truck loads of clothing, food and bedding for relief distribution. For many weeks the women of the church sewed day after day and made hun-



CENTER: The Armourdale church last winter during repair of flood damage. Beside it a picture of the First Baptist Church of Kansas City, Mo., which financed the renovation



dreds of garments. Its young men were among those who worked unceasingly to save the dikes. Many meals were cooked and served. As soon as it was possible to cross over to the Kansas side, volunteers helped at the Bethel Christian Center, which became an emergency flood distribution center.



LEFT: The interior of the Armourdale parsonage after the Kansas flood. RIGHT: Pastor Charles Colas enjoys the cozy comfort of his renovated living room



As soon as it was possible to concentrate upon a specific piece of work the Kansas City church thought at once of the Baptist Church in Armourdale and made contact with Rev. and Mrs. Charles Colas who succeeded in escaping from the parsonage with only the clothing they were wearing at the time. It was found that the parsonage was one of the few dwellings considered structurally safe, but its contents were a total loss, including Mr. Colas' 1,000 volume library, the accumulation of 30 years. The water had risen more than three feet above the second floor. All furniture had been swept away, and the house was carpeted by three feet of mud. The First Baptist Church, under the leadership of its pastor, Dr. George I. Wilson, voted at once to finance the rehabilitation of the parsonage. The Married Couples Class of the church whose teacher is Rev. Charles Woolfolk, Associate Pastor, assumed the responsibility of doing the work. After working at their various occupations and professions during the day, the men of this class spent night after night restoring the partitions, rewiring the house, removing several feet of mud from the basement, painting, papering and refinishing the floors. About 20 members of the class spent about 30 hours each week in this work. Much of this had to be done by lantern light, as public utility gas and electricity were not at first available. The Class then asked for the privilege of re-

furnishing the home. An Autumn Festival was held and more than \$1,500 was contributed. The women now took over. In cooperation with Pastor and Mrs. Colas, new furnishings were supplied throughout. Aside from the material restoration of this parsonage, a still greater goal has been reached. The morale of the people was lifted. Their courage was restored. Their faith was strengthened. Many are going back and the church is being reconstructed so that by Easter Sunday they hope to hold services there.

As soon as the parsonage was repaired, Mr. Colas resumed worship services, using his living room which was able to accommodate 60 persons. "Without the help of the Kansas City church people it would have been impossible for us to have recovered so soon," said he. "This is certainly the Christian spirit in action."



Women of Kansas City First Baptist Church making relief garments

■ PERSONALITIES ■

Dr. Fenwick Talmage Fowler Chicago Convention Preacher

Dr. Fenwick Talmage Fowler, preacher of the Convention sermon at Chicago, Ill., which is scheduled for Tuesday morning, May 20, 1952, is a native of Amherst, Nova Scotia. He is a graduate of the University of California and of the Colgate-Rochester Divinity School. The Berkeley Baptist Divinity School honored him with the Doctor of Divinity degree. Since graduation from Rochester in 1933 he has had three pastorates, at the First Baptist Church, Monrovia, Cal., 1933-1941, at the First Baptist Church, Haverhill, Mass., 1941-1946, and since 1946 at the First Baptist Church, Salt Lake City, Utah. He is the author of the book, *Shadows of the Twelve*, and has written two significant booklets dealing with Mormonism. He is having a most successful ministry in the citadel of Mormonism. During the five years of his pastorate here 1100 persons joined the First Baptist Church in Salt Lake City. Church attendance has tripled and finances are up 700%. Dr. Fowler serves on the Utah State Convention Board of Managers, on the Tri-State Convention Committee, and has been Vice-President and President of the Salt Lake Ministerial Association. Under his leadership the Salt Lake City Church is erecting a magnificent new house of worship, the corner stone of which was laid on Thanksgiving Day, 1951. It will be ready for occupancy next fall.

Health Recovery Of Dr. W. O. Lewis

Friends everywhere of Dr. Walter O. Lewis, Associate Secretary of the Baptist World Alliance,



Fenwick Talmage Fowler

will rejoice to learn of his steady recovery of health and strength. For nearly three months he was confined to a hospital in London and was released on January 26th. Although still somewhat weak, his strength is reported to be recovering day by day. He was taken ill last October while on one of his many trips on the continent of Europe in the interests of Baptist postwar relief work in the war stricken areas. In a recent letter to General Secretary Arnold T. Öhrn, he wrote, "Many thanks to my many friends in the United States who sent me messages of sympathy during my illness. I thank them not only for telegrams and letters, but for flowers and fruit, and above all for their sympathy and prayers."

A Foreign Board Tribute To Charles S. Aldrich

At its meeting on January 22, 1952, the Foreign Mission Board adopted unanimously a resolution of appreciation of the service rendered by Mr. Charles S. Aldrich who served as a member of

the Board for 26 years, from 1925 to 1951, as President of the American Baptist Foreign Mission Society in 1950-1951, and for 11 years, 1939, to 1950 as Vice-Chairman of the Board of Managers. In 1928 Mr. Aldrich at his own expense visited the mission fields in Burma, where he attended the Karen Mission Centennial, Assam, Bengal-Orissa, South India, and China. This tour of the mission fields greatly enriched his contribution to the considerations of the Board, and by his own testimony was one of the most rewarding experiences of his life. His faithfulness in attending Board meetings is almost phenomenal. The Board's officers estimated that during the period of his membership he was present at 95% of the Board meetings. "This recital of facts and periods of service", said the Board's resolution, "does only bare justice to Mr. Aldrich's contribution to the life and activities of our Foreign Mission Society. Many have been his quiet, personal contributions of means to our work, as well as of counsel and personal friendship to Board members, secretaries, and missionaries."

New President of Central Philippine College

A hearty welcome from missionaries, faculty members, and students at Central Philippine College, Iloilo, Philippine Islands, awaited Dr. and Mrs. Almus O. Larsen and their 11-year-old son David, on their arrival January 30th. Formerly Dean of Sioux Falls College where he relinquished his office on December 1, 1951, Dr. Larsen is the new president of Central Philippine College.
(Continued on page 256)

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

First Meeting of the European Baptist Federation

The first meeting of the new Baptist Federation of Europe is scheduled for July 29-August 3, 1952 in Copenhagen, Denmark. The occasion offers an excuse for any American Baptist to make a trip to Europe

THERE are 14 Baptist Unions in 14 different countries in Europe. Recently these Unions organized an all-inclusive regional federation known as The European Baptist Federation. Its first meeting is scheduled for Copenhagen, Denmark, beginning Tuesday evening, July 29, and adjourning on Sunday, August 3, 1952. An impressive program has been arranged. Main topics include, The Bible, The Holy Spirit, Evangelism, Home Missions, and Foreign Missions. One day is assigned as Women's Day and another as Young People's Day. Dr. Bredhal Petersen of Copenhagen is Federation President. He will give the presidential address. The sermon will be preached by Rev. Henry Cook of England. Other speakers include Dr. E. A. Payne of England, Secretary Arnold T. Öhrn, and President F. Townley Lord of the Baptist World Alliance. The topics on The Bible and The Holy Spirit will have two speakers each, one to discuss the theology of the subject and the other its practical effects on Baptist witness.

Purpose of the Copenhagen meeting has been well stated by Rev. Henry Cook in *The Baptist Times* of London. He wrote "At Copenhagen we hope to take a real step forward in Baptist cooperation in the great task of winning Europe to Christ

We expect representatives from every Baptist Union throughout Europe. We have sent invitations to Baptist Unions behind the Iron Curtain. Whether they will be accepted we cannot say, but we want our brethren in Russia, Poland, Czechoslovakia, and the Balkans to know that we regard them as sharing with us in the common faith and the common enterprise of Baptists."

This first meeting of the European Baptist Federation should be of interest to any American Baptists who are planning a trip to Europe this summer. It would

offer an excellent excuse for making such a trip! The presence of a substantial number of American Baptists as keenly interested fraternal visitors would add immeasurably to the inspiration of this significant Baptist regional meeting. Moreover, any Baptist pastor who is going to Europe and who wishes to bring back to his people something more than stereotyped reports and comments about Europe's political and economic conditions, will get an abundance of material about religious conditions by his attendance at this conference.

See your own travel agent about hotels and steamship services, or write to General Secretary Arnold T. Öhrn, Baptist World Alliance, 1628 16th Street, N. W., Washington, D. C.

We Serve in An Unshakable Kingdom

Report of the 114th annual mission conference of Baptist missionaries serving in Bengal-Orissa

By SHIRLEY L. HILL

IN the spirit of the "unshakable Kingdom", that is set forth in the text, "Therefore let us be grateful for receiving a Kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe," the missionaries of the Bengal-Orissa field met in Balasore, Orissa, Dec. 11-14, 1951, for their 114th annual conference. Throughout the four days of meeting, the hearts of all were renewed with spiritual power as we sought a deeper understanding of this unshakable Kingdom.

A message on this theme by Glenn Hill cast a radiant reflection upon the rest of the conference sessions. Each day the devotional periods were devoted to the Lord's prayer, and Ruth Daniels, Bea Ericson, Ethel Roadarmel, Grace Hill and Naomi Knapp presented new enlightenment on each phase of the prayer the Master gave to us. The daily hour of Bible Study by Arthur Sanford was exceedingly helpful to everyone.

Conference time is a time for taking stock of four field situation, and for gearing ourselves both physically and spiritually to

the needs before us. Even as we greeted to our "fold" with warm welcome our colleagues from China, Miss Elsie Kittlitz, Bea Ericson and the Vichert family, we were made aware of the missing ones, Hazel Smith, the August Bergs, the John Gilsons, Louis Kaus and Wm. Osgoods, now in the United States on furlough. Hazel Smith is receiving a great blessing in being at home again. John Gilson has been spending a great deal of time in deputation work, and in a property survey of our field. August Berg is keeping to his doctor's orders for complete rest. Louis Kaus has been able to pursue more educational work at Northern Baptist Seminary; William Osgood is on emergency furlough. Naturally, all these dear friends were thought of many times and the spirit of their presence with us was felt.

Many of us met for the first time our "Chinese" friends. We rejoice to have them at our sides, working along with us. Although we all realize that their hearts may still be in China, we know that their "first love" is His Kingdom's work wherever that work may lead them. One of the highlights of our conference was a talk by Clarence G. Vichert, explaining most clearly some of the events which led up to his own departure from China. It brought the problems of that field into more definite focus for many of us, and his presentation was most appreciated.

There were 23 of us present, including children. The Conference music was in the capable hands of the effervescent Elsie Kittlitz! The young people contributed a fine devotional period. Connie Sanford and Bruce Vichert put in a lot of work on the table decorations, games, etc., for

the annual fellowship dinner.

Other high points included the welcoming of Gertrude Brox, a new missionary, whose next two years will be mainly devoted to Bengali language study.

Harold and Mabel Frost were presented with a Kashmir table, as a token of our affection and respect, on the occasion of their completing more than 40 years of service in Bengal-Orissa.

Special thanks go to the Sanfords, Frosts, Elsie Kittlitz and Nina Bowers, for their efficient and most wonderful "host and hostessing" to conference. Clarence G. Vichert was elected chairman for 1952, and we all look forward, with renewed vigor and consecration, to the coming year, refreshed by this meeting with old friends, and guided by Him, in whose Spirit we had met.

Easter in Iloilo

By LINNEA A. NELSON


Every town here has a plaza, a square block in the center of town with walks, trees, flowers, a fountain or statue, and a band stand. The Roman Catholic cathedral is usually built facing the plaza. The Jaro plaza is very lovely because it is well cared for. The only unsightly thing is an old stone tower, a relic of Spanish days that survived the war but suffered severe damages in an earthquake two years ago.

We decided to hold an Easter sunrise service on the Jaro Plaza. The meeting was a joint project of the evangelical churches of the city. It was the first sunrise service ever attempted in Iloilo. Cath-

olics make much of Holy Week with masses and processions and penitences of all kinds. Good Friday is their big day. Then comes a quiet Saturday. Easter Sunday dawns with no special notice or celebration. People go back to eating pork and to the Sunday cock fights. Perhaps they do not know that Christ arose from the dead. Perhaps that is why they worship a crucifix, a dying Savior on a cross.

We wanted Iloilo to know the joy of the Resurrection. We asked for permission to use the plaza from the mayor of Jaro. We asked with some trepidation, for the mayor is a Catholic and after all, the Catholic cathedral broadcasts hymns and masses every morning just about the time we wanted our service. We got permission, however, and the crowd of several hundred gathered early. This was easy because everybody gets up before dawn in this country anyway. We had a huge union choir. Ralph George was there with his trumpet. Rev. Dean Kirkwood gave us a warm message on the reality of the Resurrection. The crowd was very quiet and attentive. In the big cathedral across the plaza a white-robed procession carrying an image came around the corner and moved into the church. No one in our group paid any attention. People came from the mass in the cathedral, the women and girls with black lace mantillas. They walked quietly across to our meeting and stopped to listen. Others on their way to the cathedral stopped first to listen to our program and then went on.

The peace and quiet made it a lovely Easter, and the sun came up and shone over the plaza and the old ruined tower. "Now is Christ risen." We hope some more Jaro people know it now.



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An International Baptist Magazine



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The Annual Shabbiness Of the Easter Parade

ON New York's Fifth Avenue the attendance at last year's traditional annual Easter Parade dropped from 1,000,000 in 1950 to 600,000 at the peak of the congestion, according to police estimates. Cold weather was one explanation. Another was television. By staying at home thousands of New Yorkers could see the Easter Parade amid the coziness of well heated living rooms. Nevertheless the surging crowds at the noon hour again made the famous avenue impassable. When the churches were emptied of their annual throngs of Easter pew occupants, the parade's progress slowed down to one foot per minute. Numerous television cameras were kept busy. Professional models mounted the steps of churches to pose for pictures. Night club entertainers, their eyes still bleary from lack of sleep, elbowed one another for space before the cameras. In this crush of humanity scores of Easter bonnets were knocked askew; hundreds of corsages were ripped off coats. More than 25,000 persons

crowded into St. Patrick's Cathedral for its seven masses. They stood in line around the block waiting their turns to enter its portals. To the mass at which Cardinal Spellman officiated, admission was by ticket only. Inside the Cathedral, as reported in *The New York Times*, "the sound of thousands kneeling and rising in unison under the Cathedral's arches was like the sound of the surf on the shore of the sea." Although new hats, spring clothes, new shoes, and thousands of colorful corsages were present in multiple profusion, this really was Easter shabbiness on parade. Instead of the colorful glitter of new regalia, what was on display was the shabbiness of ostentation, vanity, pride, self-centeredness, the desire to see and to be seen. These marched up and down the avenue. Here and there some humble, devout, faithful disciple of a living Lord who attended church as usual, was caught in this surging mass of parading shabbiness. So it will be again this year. On Fifth Avenue and on multitudes of avenues and Main Streets from Maine to California the American people will again crowd into their churches to sing their annual allelujahs and on the street to parade their Easter shabbiness as a gigantic anticlimax to the power of His resurrection which alone makes life meaningful, and gives it purpose and direction. Only they from whose countenances there radiates and in whose lives there is manifested the Easter faith in a living Lord, are fitly clad for the Easter parade. All else is shabbiness.

Skin-Deep American Democracy As Discovered by Students from India

THE following letter, as published in *The New York Times*, was written by a student from India, one of 35,000 foreign students now in the United States.

I am a student from India enrolled at Columbia University. In American newspapers I read about the "infamous" caste system in my native land of India. I never expected to come into contact with the same pernicious system here in this great "arsenal of democracy." For the past month I have tried to find an apartment for my mother and

my sister who just arrived from India. Although I was aware of the sentiment among a majority of Americans toward fellow Americans of different skin pigmentation, I was totally unprepared to be told by numerous apartment house superintendents, "We do not rent our apartments to colored foreigners." So I was made to realize that American democracy is only skin-deep.

Another dark skinned student, also from India, described in *The Nation* his experience on arrival in New York, in order to study in the United States.

On landing my passport and visa were examined by the health and immigration officials. For eight hours I was kept waiting and then sent to Ellis Island. . . . Life at Ellis Island was monotonous and frustrating. The guards were insulting and treated us like dogs. The food was horrible and the toilets were filthy. Our quarters were overcrowded. For eight days the hours dragged on. There were people of all colors and races here, but all their faces had the same look of misery. Finally on the 8th day I appeared before the Special Board of Inquiry. Nothing was found wrong with my papers. One of the inspectors then said, "This guy was brought here for no reason at all. It was a blunder of the immigration official." So I was immediately released. On the ferry ride back to New York I began to wonder whether there really was liberty in America.

When these two students return to India, will they be emissaries of good will or ill will in relations between the American people and the people of India? Will they help to undo the work and influence of many decades of consecrated American missionary service in India? Both students may eventually hold high ranking government offices in India. By that time the United States may be in desperate need of friends in Asia. How quickly the American people forget that the fierce, relentless hatred of a wartime Japanese cabinet official toward America had its origin in the experiences while a student in the United States. Will the experience of these two Indian students, and perhaps of many others now in the United States promote friendship or destroy it?

Such questions should be provocative and disturbing to all Americans.

Fraudulent and High Cost Charities And the Baptist Unified Budget

CHARITY racketeers have been at work again in New York City. Recently the New York Federal Court found two officials and one corporation guilty on 11 counts of defrauding the public. The judge congratulated the jury of seven men and five women for their unanimous verdict, adding that "too many so-called charitable organizations have been imposing themselves upon the public." To help put an end to fraudulent appeals, 24 representatives of Protestant, Catholic, and Jewish welfare organizations met in the Mayor's office. They outlined proposals for legislation and offered 10 rules to guide the public in making charitable contributions, and in exposing fraudulent solicitation. What makes fraudulent enterprises so aggressive these days is the high cost of operations. Even reputable agencies which utilize modern methods of promotion and advertising in their solicitation discover that their percentage of overhead administrative costs is climbing to 30 and 40%, whereas among fraudulent enterprises the percentage is fantastically higher. As an example, a fraudulent cancer welfare agency in New York had collected \$123,003, yet it had spent only \$7,349 on 54 cancer sufferers. *All the rest, \$115,654, had gone into the pockets of its promoters and solicitors.* Once again the lesson for American Baptists is clear and helpful. Their charitable urgings and their benevolent impulses can always be satisfied at minimum overhead and administrative cost, approximately 15%, in agencies that cooperate in their Baptist world mission. When you contribute to any American Baptist Convention cause or agency you need never worry over the possibility of any fraudulent representation or any high cost of administration and promotion. Indeed, if the cost of overhead could be increased, greater sums could undoubtedly be raised. These factors should prompt your generous response. A much more important motivation, however, needs to be remembered. More than 100 years ago

the great Alexander Duff said at a missionary conference in Edinburgh, Scotland, in 1839, "The entire history of the Christian church is one perpetual proof and illustration that a missionary church is a spiritually flourishing church: and that a church that drops its missionary character speedily lapses into superannuation and decay." Thus enlightened church self-interest as well as loyal response to a world mission in the name of Christ should prompt generous contributions during this final month in the American Baptist Convention's fiscal year which ends April 30, 1952.

Praise and Concern About the Foreign Mission Board

BOTH praise and concern over the Foreign Mission Board seem justified with respect to its opening of a new mission field in Thailand, heretofore known as Siam. (See announcement on page 204.) This country in Southeast Asia became familiar to Americans when its democratic King was a guest of the late President Franklin D. Roosevelt. The King had come here for a serious eye operation which preserved his sight. Thailand is known to every American who saw the moving picture film, "Anna and the King of Siam." It is also the setting for a popular musical show, "The King and I," that day after day plays to standing room only. In this fascinating land our Foreign Board now opens a new mission field. For that expansion of the world mission of American Baptists high praise is assuredly due. However, the Board also merits criticism because its plans seem too modest, its vision too restricted, its strategy too limited. Thailand is flanked on one side by Indo-China where the French, with support of American arms, desperately try to prevent complete colonial independence and communist aggression. On the other side Thailand is flanked by Burma where civil war and communism also threaten. Below Thailand is Malaya where the British are sorely pressed by an insistent demand for independence, also supported by communism. Thailand thus stands at the cross roads of commu-

nist expansion in Southeast Asia. It can well be made a powerful bulwark against the rising tide of communism. In contrast to the closed door of China, for Christian missions the door here is wide open. Evangelical Christianity has here an opportunity to undergird Asiatic democracy and to prove to the world that it is not by military might nor by atomic bombs that communism can be checked, but by offering to humanity a Christian way of life that is superior, more attractive, and enduring than that offered by the false promises of communism. The people of Thailand are as sorely in need of a vitalizing, regenerating evangelical faith as any other people in the Far East. But they also occupy a strategic outpost in the world struggle against atheistic communism. On both counts, in opening this new field the Foreign Board should have projected a more ambitious, well planned, strategically executed program of mission work. In such an opportunity only four missionary families seem like a pitiful force. It can only be hoped that this may not prove to be another instance of too little and too late. Fortunately American Baptists have here a chance to be far out ahead of their Board and by their overwhelmingly generous response for the support of this new venture compel the Board to make plans more adequate for the need and the opportunity.

Editorial Comment

★ THE CONTROVERSY PRECIPITATED by the President of the United States when he appointed General Mark Clark (*who later withdrew his name*) as Ambassador to the Pope, has kept the United States Postoffice busy. Nobody in Washington anticipated the magnitude of the mail congestion. In a recent issue *The New Republic* reported that Chairman Tom Connally of the Senate Foreign Relations Committee had received more than 50,000 letters. His staff office estimated that hardly more than 50 letters were in favor of the President's proposal. *That means that more than 49,900 letters out of the 50,000 received were opposed to an Ambassadorship at the Vatican.* Senator Connally's Committee received more letters on this single controversial issue than on any other foreign policy issue in recent years, and that includes communism in China, Sec-

retary of State Dean Acheson, the U N Charter, and the retirement of General MacArthur. As MISSIONS goes to press, President Truman has not announced another appointment in place of General Mark Clark. If he persists in making such an appointment, then Senator Connally's office should be bombarded with another 50,000 letters of protest until this proposed violation of the principle of the separation of church and state is finally settled. Was your letter among the 50,000 which Senator Connally has thus far received?

★ THE 6TH DAY OF APRIL is the 300th anniversary of the arrival of the first white settlers in South Africa. For three centuries a white minority has sought to segregate and control a colored majority, and today by the most rigorous and intolerable race discrimination policy to be found anywhere on earth. "Today a tiny group of race-conscious fanatics," reports *Worldover Press* correspondent, A. G. Fullerton, "defies not only three-fourths of the population of South Africa, but the United Nations besides. Racial discrimination and a flagrant disregard for the most elementary principles of human dignity and justice are the basic issues involved." Twice but without success the United Nations has tried to consider the problem of South Africa. On the 300th anniversary date there may or may not be a violent racial explosion. The African National Congress has threatened to stage demonstrations on April 6th against the government's color legislation. Prime Minister Danial Marlan has warned that any disturbance would be promptly quelled and those responsible for it would be severely dealt with. If there should be a racial explosion on April 6th, it will furnish magnificent propaganda against the white race for Russian communism to spread throughout Africa and Asia. "The entire world must have an uneasy conscience when it looks today at South Africa," said India's delegate, R. K. Nehru, to the Trusteeship Council of the United Nations.

★ THE NEW NATIONAL COUNCIL of the Churches of Christ in the United States, faces an almost insoluble problem in deciding where to establish permanent headquarters. At present the Council and its several departments are temporarily housed in five buildings in New York City and in one in Chicago. Formal invitations have come from 12 cities, Evansville, Fort Wayne, Indianapolis, South Bend, Muncie, all in Indiana, New York City, Chicago, Cincinnati, Cleveland, Columbus, Pittsburgh, and Sykeoff, N. Y. A committee of 25 per-

THE GREAT DELUSION

Number 190

THE HIGH COST OF ALCOHOLISM

THE New York State Committee on Alcoholism, as reported in *The New York World Telegram*, recently published some terrifying statistics on the economic waste caused by alcoholism. In New York State alone, men who have become alcoholics (*alcoholism always begins with the first drink*), are losing 106,000,000 man-hours of work every year. In war plants alone, the output of which is desperately needed in America's feverish rush to rearm, the loss last year was calculated to have been \$1,400,000,000.

In addition to this industrial loss was the tremendous drain on society represented by the cost of arrest, trial, housing and feeding the men and women who were jailed for drunkenness.

On top of that cost is the steadily mounting expense of providing for those who have become incurable drunks.

All these losses and costs must be provided by the already overburdened American taxpayer. Meanwhile the liquor traffic, which supplies the wherewithal for the creation of alcoholics, continues to make its fabulous profits.

Something is wrong here!

When the American people were persuaded in 1933 to repeal the prohibition amendment to the U. S. Constitution, the liquor interests never told them that 19 years later the liquor traffic would be making fat profits while the tax payer would be carrying the load and the high cost of the losses attributed to alcoholism.

sons with Dr. Edwin T. Dahlberg, Chairman, will submit recommendations at the next bi-ennial meeting, scheduled for December 2-5, 1952. One criterion was promptly settled by the Council itself. Headquarters will NOT be established in any city that practices racial discrimination. This eliminates every city in the South as well as Washington, D. C.

* BY THIS TIME you have been made aware that the year 1952 is the 150th year of the publication of this magazine. A Gift Subscription for some relative, friend, invalid shut-in, or a boy or girl away at school, would be a worthy means of celebrating this historic year in Baptist missionary journalism.

Twin Perils to American Freedom

Editorial review of a second book by Paul Blanshard concerning the threat of communism and of the ecclesiastical totalitarianism of Roman Catholicism to American principles of democracy and freedom

By WILLIAM B. LIPPARD

WHEN Mr. Paul Blanshard wrote his first book on Roman Catholicism, not as a religion cherished and practiced by several hundred millions of devout Roman Catholics all over the world, but Roman Catholicism as an ecclesiastical, totalitarian system and its threat as such to American democracy, he had great difficulty in finding a publisher to accept his manuscript. Half a dozen leading American book publishers rejected it, presumably fearful of Roman Catholic opposition, and perhaps widespread boycott. Finally The Beacon Press accepted and published it as *American Freedom and Catholic Power*. It was reviewed in *MIS-SIONS*, in September, 1949, pages 415-417. Almost from the start the book encountered opposition. Even *The New York Times* refused to accept advertising for it. Bookstores were known deliberately not to carry it on their display counters for sale. Public libraries declined to place it on their shelves. In California a leading Baptist church was picketed by the Knights of Columbus when the pastor scheduled a discussion of the book for a week-night church meeting. Nevertheless the book rapidly became a "best seller" and it must have seemed most incongruous for *The New York Times* to have refused to advertise the book and yet, week after week, to list it among the best sellers. During the two years since it was published, more than 200,000 copies have been sold.

The same author has written another book* on the same basic problem of Roman Catholicism, again not as a religion or as a branch of organized Christianity but again as a totalitarian system. Neither in the first book nor in the second does the author attack or denounce or disparage the faith and practice, the theology and worship of Roman Catholicism as a religion. In his second book, *Communism, Democracy, and Catholic Power*, he presents conclusions based on study of many documents and a mass of revealing material from communist and Catholic periodicals published in the United States and abroad, and based on an extended visit to Italy

which he made as a correspondent in 1950 during the Pope's Holy Year. Looking at the Roman Catholic Church as a powerfully organized ecclesiasticism with its great Hierarchy, heading up in the Pope whose rule over his Church is as autocratic and as domineering as that of any Czar or Emperor throughout history, Mr. Blanshard writes this summary of what Roman Catholicism really is.

Roman Catholicism is not merely a religion. It is also a foreign government with a diplomatic corps; an agglomeration of right-wing clerical parties and fascist governments; a cultural imperialism controlling a worldwide system of schools; a medieval medical code with comprehensive rules for personal hygiene; a network of clerical-dominated labor unions; a system of censorship of books, newspapers, films, and radio; and a hierarchy of marriage and annulment courts which compete with the courts of the people. Since all these primarily non-devotional features of Roman Catholic power affect the lives of non-Catholics in the United States as well as Catholics, it is right that they should be considered not merely as religion, but as economics, politics, medicine, education, and diplomacy,—in other words, as an organic and vital part of American democratic society.

What makes this ecclesiastical system of concern to freedom-loving Americans is its totalitarian control and its amazing similarity with communism as another system that also seeks authoritarian control over the minds of men. Admittedly the two systems differ profoundly and absolutely in their basic philosophy. One is theistic and the other atheistic. But in other respects Mr. Blanshard sets forth an amazing series of parallels between the policies and aims of communism and of Roman Catholicism. Here are two patterns of power that are "alike as the two poles of the earth," says the author. "They occupy two opposite extremes of the moral universe, but they represent the same climate of authoritarian rule over the human mind." In brilliantly written chapters he discusses the Kremlin structure of power and the Vatican structure. He finds that both systems render such homage to their top leaders as would be characteristic of deification. Communists have the same reverence for Stalin and Lenin as Catholics have for their Pope. Both sys-

* *COMMUNISM, DEMOCRACY, AND CATHOLIC POWER*, by Paul Blanshard, The Beacon Press, \$3.50.

tems are opposed to the democratic public school and seek to control and direct education in accord with their own doctrines and policies. The Kremlin and the Vatican suppress freedom of thought. By efforts to control the press, the radio, and the movies they try to regiment public opinion.

Moreover, both communism and Roman Catholicism are opposed to religious liberty. The author quotes Pope Pius IX who said in 1864 that one of the principal errors of modern times is the belief that every man is free to embrace and to profess that religion which guided by the light of reason he judges true. And as late as 1948 the Roman Catholic Church declared that Roman Catholicism as the only true church, must demand the right of freedom "for herself alone because such a right can only be possessed by truth, never by error." Although the Russian constitution of 1936 declares, "Freedom of practice of religious cults and freedom of anti-religious propaganda is recognized for all citizens," nevertheless "freedom of practice" has never been interpreted in Russia to guarantee to Russian churches what is understood as religious freedom in the United States. Both systems are definitely opposed to the separation of church and state.

In an illuminating chapter on "Discipline and Devotion" the author finds more parallels between the two systems. The intolerant attitude of Roman Catholicism to Protestantism is very similar to that of communism toward democratic socialism. Two recent examples of this intolerance are the decree forbidding American priests to be members of American Rotary Clubs and the refusal of the Roman Catholic Church to participate in the dedication of the all-faiths memorial chapel in Philadelphia in honor of the four chaplains, one of the four a Roman Catholic priest, who went down with the troop transport *Dorchester*, after having given their life preservers to enlisted men when the ship was torpedoed. The chapel was dedicated by President Truman but no Roman Catholic was allowed to be present. In similar fashion contacts between communists and non-communists are prevented and

restrained but "the communist discipline of exclusion is infinitely more dangerous than the Catholic discipline because it is enforced by a great military machine and a powerful Russian secret police."

In two chapters Mr. Blanshard compares the strategy of penetration by communism and by Roman Catholicism and in his final chapter he sets forth what he regards as "The American Answer" to the challenge of both systems. He feels strongly that war with Russia would not solve the problem and he urges that this should be avoided even at the price of compromise because the weapons of war are now so destructive and "even if World War III ended in a victory for the democracies, and it might not, the result could be such an inundation of a large part of the earth in a communist dominated chaos which would be more difficult to master than the organized terror of Kremlin power." He is not hopeful of solving the problem of Catholic power and control "because Catholic power makes cowards of more men in public life than we like to think." He is convinced of one inescapable conclusion. To oppose communism in the name of democracy and to establish democracy is exceedingly difficult and it calls for all the resources, energies, and devotion at our command. But to do this as a Holy Crusade for the Pope because of an often repeated argument that the Pope is fighting communism and communism is democratic America's greatest enemy and therefore the Pope is the true defender of democratic America, would be an incalculable disaster. So he concludes with the immortal quotation from Thomas Jefferson, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

This book should be of great interest to every preacher and to every layman who is in the least degree concerned over the basic principles of American democracy and freedom. It contains abundant material for dynamic sermons. Any discussion group or class in which its chapters were subjects for discussion would be certain to have no dull or uninteresting sessions.




THE LIBRARY

Reviews of Current Books and Announcements by Publishers

✿ THE GOSPEL ACCORDING TO LUKE, by *Ernest F. Tittle*, published posthumously, is not a verse by verse commentary, nor an exegetical study of the third Gospel, but rather a record of quiet thoughts and deep spiritual meditations and reflections on verses or passages in each chap-

ter. Three outstanding characteristics are evident throughout the book: Dr. Tittle's profound reverence for God, his wide and wise use of scripture, and his burning passion for social righteousness. The volume will not help a preacher prepare a new sermon, but it will prepare his heart to preach with zeal and compassion. It is not an exposition that one may take up, find an answer, and lay aside easily; it is a revelation that opens one's eyes until he sees Jesus at the right hand of God, then walking among men, until finally He stands by the reader's side. (Harper and Brothers; 274 pages; \$3.00.)

✿ **PROTESTANT PANORAMA.** The Story of the Faith That Made America Free by *Clarence W. Hall* and *Desider Holisher*, is a profusely illustrated book on modern Protestantism. It has an introduction by Charles P. Taft, former President of the Federal Council of the Churches of Christ in America. The book is done in the style of the magazines *LIFE* and *Look*. It presents the premise that the American heritage is the Protestant heritage, describes how the Protestant worships, and makes the point that laymen are influential in the formation of Protestant policy. They freely give a billion dollars a year to support Protestant churches. Many outstanding men in American life are Protestants. The book also tells the story of women's work in the churches, and how children and young people are educated in the Christian way of life. It emphasizes the unity within diversity that characterizes contemporary American Protestantism. It shows graphically the Protestant interest in social problems. Its chapter on education contends that the Roman Catholic



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Hierarchy has been the enemy of any emphasis on religion in free public schools. Devotees of a free Christianity need today to know how much their faith means in the modern world. Although the principle of religious tolerance and the theory of separation of church and state were built into the structure of American life partly because of the Protestant emphasis upon religious freedom, an honest report of this historically would also give credit to the Deists, some of whom were nominally Protestants, it would have to give some credit to the Jews who are as democratic as American Protestants. It would have to give more credit than this book does, also, to the Calverts in Maryland, who

A Catholic Speaks His Mind

On America's Religious Conflict

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were Roman Catholic, but who established a colony where religious freedom was guaranteed. (Farrar, Straus & Young, Inc.; 180 pages, \$4.00)

✿ **THIS SAME JESUS**, by *J. Campbell Jeffries*, presents an unusual interpretation of the doctrine of the Holy Spirit. The thesis is that the Holy Spirit descended from Christ to His disciples, and from them to Christian believers down through the years to the present time. Since the Spirit convicts of sin, salvation becomes possible only by the Spirit working through Christians. The work of the Spirit is, therefore, retarded or advanced, solely by believers. "Since the day of Pentecost the work of the Holy Spirit has been in, through, and out of individual Christians." This thesis is well supported by quotations from the New Testament. (Exposition Press; 100 pages; \$3.00.)

✿ **IN SEARCH**, by *Meyer Levin*, is a "book about being a Jew," by a gifted American born Jewish star reporter, war correspondent, world traveler and novelist. The autobiographer uses his creative powers, and keen self-analysis, to help the Jew better understand himself, and the Gentile gain a fuller appreciation of the Jew. Adventure, history, satire, persecution, religion, war, confession, pathos, and other incidents and techniques are skillfully woven into the heart of a book that is more than a story,—a study of heroic living. (Author's Press; 524 pages.)

✿ **THE JEW AND PALESTINE IN PROPHECY**, by *M. R. De Haan*, studies prophetic visions and attempts "to demonstrate the harmony of God's Prophetic Word, and the certainty of the fulfillment of all prophecy." (Zondervan; 183 pages; \$2.00.)

✿ **THE CITIES OF ST. PAUL**, by Sir Wm. M. Ramsey, is a reprint of the remarkable lectures of 1907, the result of the archeological work for which the author was knighted. The book is remarkable also from the fact that these lectures represent a most radical change in the author's philosophy of history made necessary by what he discovered. Originally given when the evolutionary theory of history was so dominant, and in which the author had been trained, he came by the way of what he dug up to accept Paul's philosophy of history as given in the first chapter of Romans. After studying with great care Aristotle's philosophy and much against his will he studied Paul's letter to the Galatians, which later he called "the greatest letter ever written." The book is most valuable as showing how Paul was prepared to be the great exponent of the gospel, the universal apostle, because, being brought up in Tarsus, a Greek and Roman city, he was helped by the universality of the Hellenic idea of freedom to receive the revelation of the freedom found in the gospel, and by the universality of the idea of empire to grasp the universality of the gospel as no mere Jew could. The studies of Tarsus, Antioch, Iconium, Lystra and Derbe are not mere archeological reports, but show the bearing they had with their civilizations and religion upon the thought of Paul. The text is enlivened by 18 photographic plates, and 55 cuts of coins and statues. The book is a masterful and intensely interesting study of Paul and what, in addition to divine grace, made him to be what he was. Every student of the Bible will do well to have this most scholarly work. (Baker Book House; \$4.00.)

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NEGOTIATING WITH THE RUSSIANS, a collection of ten chapters written by 10 different United States Government officials, advisors, and special representatives, all of whom have had actual experience in negotiating with the Russians, edited by *Raymond Dennett* and *Joseph E. Johnson*, World Peace Foundation, 310 pages, \$3.50

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The flowers appear on the earth . . .



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In Need of the Easter Assurance

An Easter Meditation by the President of the
American Baptist Convention

By KENNETH SCOTT LATOURETTE

IT is out of a profound understanding of the gospel that from the beginning the Church has celebrated Easter as the great festival of the Christian year.

At Christmas we commemorate, and rightly so, the incarnation, the Word made flesh. But the Church was already several generations old before it set aside a special day on which to give thanks for the birth of the Savior. Essential though the incarnation and the birth of Christ are to our faith, they would have been in vain had there not been the first Easter. For it was through the resurrection that God demonstrated His power and achieved the victory over the dark forces which seemed to have won on Calvary. Through the resurrection the cross was proved to be not tragic defeat, but the great triumph of the ages. Not only was death vanquished but Christ was seen to have "despoiled the principalities and powers" and to have "made a show of them openly." Easter is both the symbol and the pledge of the new birth, that new birth which the Holy Spirit works in the believer, and which is the beginning of an eternal life of growth into the very likeness of God, until all of the ransomed sons of God had been saved to sin no more, and have been filled unto all the fullness of God.

The Easter assurance is peculiarly needed at this time. It reminds us that this is not merely 1952, but *the year of our Lord, 1952*. At times we are tempted to believe that the incarnation and the cross were in vain, that in spite of them evil is in the ascendant in our world. The coming of Easter assures us that God has already won. His victory is not yet completely apparent, but through it Christ is become the pioneer of life. Life and immortality have been brought to light through the gospel.



Kenneth Scott Latourette

Already, if we have eyes to see, the evidences of God's victory are around us.

Look now across our world. In all but two and possibly three countries which claim political independence — Outer Mongolia, Nepal, and perhaps Afghanistan — there are groups of believers. Some of these groups still are very small. But all of them in life and word are witnessing to the power of the endless life which was made evident on the first Easter.

God's kingdom is already here, quietly working in the midst of our troubled world. It is not yet fully come, but we have the promise

that all things are to be put in subjection under the feet of the risen Christ. "We see not yet all things subjected to him, but we see . . . Jesus because of the suffering of death crowned with glory and honor."

On this Easter Day in the year of our Lord, 1952, let us once more thank God and take courage.

Easter

Easter Prayer

ALMIGHTY and Eternal God, we thank Thee for this day, for its assurance of Thy love and care, and especially for Jesus Christ, our Lord and Saviour, who conquered death and brought life and immortality to light. May that light shine into our hearts today with such clearness that we shall never again doubt the deathlessness of truth and love and the immortality of the human soul.

Forgive us that so often we have forgotten our heritage as sons of God and have lived as though this were the only life. Forgive us our preoccupation with temporal things, our little faith, our sor-

did aims, our feverish efforts after material satisfactions, and our neglect of the things of the spirit. Lift us to high levels on this Easter Day and grant that, appreciating our divine destiny, we may henceforth seek the things that are above. Assured that truth and righteousness are eternal, may we not lose heart nor falter in the fight against evil. May the remembrance of Calvary and of Master rekindle our faith and steady our courage until by Thy grace, victory is secure.

On this Easter Day we give Thee solemn thanks for all those valiant souls who, believing in the power of an endless life, have fought a good fight, have finished the course, and now reign with Thee. We rejoice in the triumph of those near and dear to us, the companions of our hearts in other days, whose ennobling memory abides with us, a constant strength and benediction. As we think of them, may we realize anew that life is ever lord of death, and lover can never lose its own.

O God of the living universe and the loving heart, enlarge our faith on this Easter Day that with Thee there is no death, and that if we put our trust in Thee and live for Thee, nothing in heaven or on earth shall have power to separate us from Thy love. In that faith and by that love help us to walk until faith becomes sight and we behold Thee face to face. Through Jesus Christ our Lord. AMEN.

An Easter Prayer by the late PROF. JAMES D. MORRISON of Colgate Rochester Divinity School, published in *A Symphony of Prayer*, compiled by HENRY HEWITT STROUP, The Judson Press, and reprinted here by permission.

Easter Scripture

God hath given to us eternal life, and this life is in his Son.—*I John 5:11.*

The Price of Life, whom God hath raised from the dead; whereof we are witnesses.—*Acts 3:15.*

Easter Thoughts

AN EMPTY TOMB, so says the cynic, is a poor foundation on which to establish a world religion. The Christian hope, however, is based not on an empty tomb, which is incidental, but on a risen Lord. On that faith the Christian orders his life, his worship, his deportment. It is the source of his inspiration and action. For that faith men have gone through "peril, toil, and pain"; for it they have suffered death in the arena, have been burned at the stake, have endured torture and persecution. The opposition of 20 centuries has failed to dim the light of that faith or to crush its persistence.—*The United Church Observer.*

IT IS THE CERTAINTY, the direct and intuitive knowledge that comes from fellowship with the living Christ, that must be at the center of our witness to the Resurrection today. Intellectual arguments about a 2000-year-old historic event, no matter how amazing the fact may be, will convince few; but practical evidence that He who then rose from the dead is still living and that His Spirit is operative now in the lives of His people, cannot be resisted or denied.—*The Canadian Baptist.*



WE LIVE IN A TIME OF CRISIS. Deeper than the perplexities in regard to action is the fact that men and women everywhere are in a state of disillusionment, of emotional and intellectual confusion within themselves. In an era of revolutionary change they need some rock of reality on which to stand. Such was the experience of the first disciples. After the Crucifixion they were discouraged and bewildered. They said, "We trusted that it had been he which should have redeemed Israel." Then came the impact of the fact of the Resurrection. The stern task given them still remained. But now they understood as never before the meaning and purpose of God, of life, and their lives. They were given new insight, courage, spiritual power. For us also Easter may bring us these great gifts as we realize the truth that Christ lives. The joyful news that He is risen does not change the contemporary world. Still before us lie work, discipline, sacrifice. But the fact of Easter gives us the spiritual power to do the work, accept the discipline, and make the sacrifice.—BISHOP HENRY KNOX SHERRILL, in *Forth.*

The Lord Is Risen

Sing, soul of mine, this day of days.

The Lord is risen.

Toward the sunrise set thy face.

The Lord is risen.

Behold he giveth strength and grace;

For darkness, light; for mourning, praise;

For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!

Forget the tomb of yesterday,

For thou from bondage art set free;

Thou sharest in his victory

And life eternal is for thee.

Because the Lord is risen.

—AUTHOR UNKNOWN

From *The Church Bulletin* of the Lake Avenue Baptist Church, Rochester, N. Y.

The Treasure Chest of Leadership for Tomorrow

Imagination and a point of view determine whether a card collection with names and data is an office file or a treasure chest of leadership for tomorrow

By LYNN LEAVENWORTH

LOOKING at it, some people would say it is just another office file, but at the headquarters of the Board of Education it is called "The Treasure Chest." For it is a record of human decisions. Approached in the right spirit, the names on the cards are transformed into the living words of thousands of young people from Maine to California, and even the far isles of the seas, who have dedicated themselves to prepare for full time service in the cause of Christ. It is *The National Baptist Registry for Full time Christian Leadership*.

God's questions, "Whom shall I send?", "Who will go for us?" have been answered. Earnest voices say, "God willing, I will prepare for foreign missions," "for the rural pastorate," "for directing religious education," "college teaching in religion," "youth work," "the Christian center," "the ministry," "church music."

How varied are the backgrounds of these specific decisions. Geographically the recruits for Christ's army are like the recruits for the United States army. Here is a letter from New York and beside it one from West Virginia. Here is a letter from Salt Lake City and another from the plains of Nebraska. Some are college graduates; others are now in our Baptist colleges or in the state universities. Still others are completing high school. An increasing number come from the men in our armed services—on land and sea

and in the air. They may be married or unmarried, laborers, professional people, students. All have one great thing in common—they are ready to receive the necessary training to answer God's call to serve the needs of people.

This National Registry stands as a symbol of Baptist concern for tomorrow's leadership in our church life. The services of this Registry are numerous and oftentimes unforeseen. 1) When a young man or woman sends the application to the National Registry, he or she gains first of all an inspiration from joining the fellowship of thousands of others who have registered their intentions to prepare for Christian leadership. 2) Helpful pamphlets may be received from time to time. 3) Counsel is given in regard to preparation: schools, courses of study, etc. 4) Encouragement is given through the contacts that are maintained during the various stages of the educational progress. 5) Friendships may be established which are rich and lasting. The expressions of gratitude are numerous. Over and over again postscripts are written by the candidates themselves in words like these: "It has helped so much to know that the denomination is interested in us."

The facilities of the Registry are open to any young person anywhere who has laid his purpose before God to take the educational steps necessary to fully prepare for full time Christian

leadership. The decisions are not always complete in detail. Half the inquiries concern problems of finance, choice of schools and courses, and types of Christian service. But all share in the sense of God's calling and the determination to go the whole distance in educational preparation. Anyone may send in the name of a young person who seems to have the proper qualifications. Address, The National Registry, Board of Education, 152 Madison Ave., New York, N. Y.

Those who work with the applications are impressed by the recorded influences playing upon the candidate's mind and spirit during the days of decision making. Of course, there is a host of parents, pastors, Sunday school teachers, deacons standing behind the decisions for the ministry. Always, however, it comes back to the sense of urgency springing from a deep consciousness of the message and call of God and the haunting knowledge of the needs of man. In the same breath there is set forth the steady determination to prepare, with the specific colleges and seminaries usually mentioned. Such purposes engender a deep feeling of confidence in the leadership of our churches of tomorrow.

It is obvious that pastors, parents, student counselors, and Sunday school superintendents are among those in the best position to know when young people in the church are spiritually and intellectually capable of the arduous years of preparation for this greatest task on earth. From such people we gain our initial contacts.

Yes, it is just a file. In it are potentialities for a brilliant new day of advance in the Christian cause. Moth and rust cannot corrupt that bright promise.

ONE TENTH *of* KANSAS GOES TO GOD

In Spite of Floods And a Poor Kansas Harvest

In spite of a disastrous flood and a harvest that yielded only one-half the usual returns, Kansas Baptists are ahead of last year in their giving to their churches and to the World Mission Budget.

Tithing is the explanation of this high record of giving. Sixteen of the seventeen Associations in Kansas requested the Kansas Baptist State Convention to give them leadership in a three-months tithing experience.

Rev. Clayton C. Browne, Director of Promotion, working with the Council on Missionary Cooperation and the Department of Stewardship and Missionary Education of the Board of Education and Publication, prepared literature and posters on tithing. A schedule was worked out so that the churches would all be working together in the adventure.

Big churches, little churches, and churches in between enlisted their members in the tithing program. The Bible teaching was followed: We should tithe because it is right to do so. The people were asked to tithe as an act of obedience to God. What were the results?

Some results were financial. One church raised one-half of its annual budget in three months. Nearly every member of that church tithed. In one small town almost one-half of the Baptist church members became tithers

for three months. One Sunday, with a congregation of 100 in the morning service, the offering was over \$700. In another church the average offerings mounted from an average of \$200 per week to \$429.00 per week. One church began the tithing plan on a Sunday when 35 persons were in the morning worship service, and 31 pledged themselves to tithe.

There were other results that cannot be measured in dollars and cents. One pastor in a small Kansas town baptized 50 new members during the year. Part of that harvest came from taking

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*"Go ye therefore, and teach all nations,
baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost..."*
—Matthew 28:19.

NAME _____ AMOUNT _____

ADDRESS _____

COUNCIL ON MISSIONARY COOPERATION
AMERICAN BAPTIST CONVENTION
1200 E. 12TH AVENUE NEW YORK 16, N.Y.

seriously the idea that men ought to obey God in money matters. Nearly 150 Kansas churches turned to major evangelistic campaigns in March. Moreover, many persons who did not become tithers increased their pledges when they saw that God required more of them than they had been giving previously.

Now Kansas Baptists have been asking: "If this is right, should we stop tithing at the end of three months?" Throughout the state the answer is a hearty "No." Tithing is in Kansas to stay. Those who tithed in the 84 churches that ordered materials

for the campaign will never again give according to the standard they followed before they began to tithe. Churches that did not take advantage of the concerted effort this year want to get in on it next year. The dates are already set for it: October 5, 1952 to January 4, 1953.

Beyond the borders of Kansas other churches are asking for the chance to have a tithing campaign. The Council on Missionary Cooperation of the American Baptist Convention is making the services of Mr. Browne available to neighboring states, to help them work out a similar experience to the one they have had in Kansas. Literature on tithing is being prepared under the direction of Rev. William Keech, Secretary of Stewardship and Missionary Education.

Baptists throughout the United States have been concerned because Kansas needed help for its flooded churches. Such help has been sent, thanks to the America for Christ offering and other gifts that have been made. Kansas Baptists, for their part, have made a great contribution to all American Baptists by showing that the giving of 10% to the work of God's Kingdom is an act

WHILE THERE IS TIME...

LOCAL APPROXIMATE

NINE VOLUNTARIES

Will your church
reach its two-fold
objective by
April 30th?

...let's reach our goal!

of obedience to God that brings good results. Not unrelated to all of this is the fact that every church that suffered flood damage has continued to send in its contribution to the World Mission budget of the American Baptist Convention.

Promotion Meetings Consider Devotional Life

How can men have a deep devotional life when their work requires them to go from place to place? Major attention was given to this problem at the three regional meetings of the Council on Missionary Cooperation during February. The meetings were in Oakland, Cal., February 7th, Chicago, Ill., February 15th, and New York City February 20th.

When Dr. Ralph Johnson, Director of Promotion, asked the men who carry the work of promotion in various states to tell how they keep their spiritual lives vital, they reported how they kept up prayer life as they travelled; how they planned special times for Bible reading, and how they found strengthening of their spiritual life in their fellowship with pastors. The meetings were closed with prayer.

Morning and afternoon sessions were given to discussions of methods of raising the funds for the American Baptist World Mission Budget. Special attention was given to ways to close the present fiscal year on April 30 with the entire budget raised.

New Promotion Director In Pennsylvania

Rev. Elwood L. Goss began his work as Director of Promotion for the Pennsylvania Baptist State Convention on February 29, 1952. Mr. Goss succeeded Rev. George Hammond, who resigned to return to the pastorate. This appointment to the Pennsylvania



Elwood L. Goss

post brought together again two Baptist ministers who served together in World War II as chaplains. Rev. H. E. MacCombie, now Area Director of the Council on Missionary Cooperation, with headquarters in Granville, Ohio, was Division Chaplain of the 36th Division (Texas National Guard) while Mr. Goss was a chaplain in that division during the campaign beginning in France and ending in Austria. They were mustered out in July, 1945, in Austria. From that day until Mr. Goss came to take up his new duties these two ministers had not met. Now Mr. Goss is again in an area where he will work with Mr. MacCombie. Mr. Goss is a graduate of Central Baptist Theological Seminary, Kansas City, Kan. He has served pastorates in Maine and Minnesota. He was called to his work in Pennsyl-

vania from the pastorate at Winnebago, Minn. He is a native of Mechanic Falls, Maine.

National Christian College Established in Burma

The American Baptist Foreign Mission Boards have approved requests from Burma, for establishing a new National Christian College in Moulmein. Since Judson College was taken over by the new Burma Government as part of the University of Rangoon, the Christian students in Burma have no school of higher learning with emphasis on training for Christian leadership, lay and professional. The new National Christian College in Moulmein is planned to meet this need: Major staff responsibilities are to be assumed by the Christians of Burma, looking forward eventually to complete self-support, with the exception of missionary personnel. In the beginning, the institution will offer two years of collegiate instruction and will be housed in available buildings in Moulmein.

Dr. Gardner C. Taylor President of Brooklyn Council

More than 700 persons attended the 123rd annual dinner meeting of the Brooklyn Division of the Protestant Council of New York City. They represented the majority of the Protestant churches in this "City of Churches." New President for the year 1952 is Dr. Gardner C. Taylor, pastor of the Concord Baptist Church, one of the largest Negro Baptist churches in the United States. He ministers to more than 8,000 members. His father was a Baptist minister for more than 30 years. Dr. Taylor was educated at Oberlin College from which he was graduated with a Phi Beta Kappa key and he came to Brooklyn from Baton Rouge, La.

YOU HAVE BEEN IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

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Beyond Human Ability and Endurance

You will long remember this exquisitely written and inspiring word picture of a noble company of women who find beauty in ugliness, who act as angels of mercy, and who demonstrate by what they say and do that they are true servants of Christ in ministering to the needs of humanity at their mission stations

By JUANITA B. ANDERSON



Juanita B. Anderson

IN 1932 as First Vice President of Northern California Baptist Woman's Society I was on my way to meet, for the first time, some of our Northern Baptist women missionaries, arriving on a trans-continental train. A friend asked, "How will you know them?" I replied, "I'll know them by their missionary shoes!"

Then 20 years later as Eastern Area Missionary for the Woman's American Baptist Home Mission Society, I met missionaries in 31 stations from the Eastern seaboard to South Dakota. I know them—not by their shoes—but by their valiant spirit, their love for the unlovely, their consecrated devotion to the task, and their steady faith in God's presence and power.

The spirit of our missionaries is best illustrated by a recent incident in one of our Christian Centers. A Primary child stood proudly to say his Bible verse. His voice was clear, his words plain, his message powerful: "Jesus said, 'Glow, I am with you always.'". Our missionaries have that message in their hearts and they "glow" as they work.

Their assignments are many and varied. There is the usual

schedule—the routine program of the week. Most days begin early in the morning. Some of our nursery schools are operated for the welfare of small children whose mothers work and a worker must be on duty by 6:00 A.M. to receive the first children. All of our Centers have an evening program which seldom closes before 9:30 or 10 o'clock, and sometimes at a much later hour. The day is filled with clubs, meetings, conferences, calls, rehearsals for special programs. The household duties, necessary for all of our appointees, must somehow be managed as well.

Then come the added, unusual claims and challenges. A neighbor is being brought home from the hospital. Someone must go to see if the home is properly heated. A suitable bed must be prepared, with linen and blankets loaned from the missionary's own store. Someone must be found who will wait on the convalescing woman—too weak yet to care for herself. An extra pot of soup (prepared last night long past bed time) simmers on the missionary's stove—ready to go for the woman's mid-day meal.

One day at The Bethel in Boston, Mass., a mortician from a near-by establishment come to ask for a Protestant minister to conduct a funeral for a deceased man whose body was being shipped. Train time made speedy arrangements necessary. The telephone produced no immediate help. At last the mortician said, "A priest won't do. The man was a Protestant and it's got to be a Protestant funeral. YOU look like a good woman—you come and do it!" And so Ruth Makeham, Bible in hand, went to conduct the funeral service.

Just before Christmas last year, because of the serious illness of the only parent, it was necessary, for four children to be removed from their home by the Welfare Agencies and placed in institutions. It was the night of the Christian Center Christmas party when neighbors came to the missionary and said, "The Welfare is coming at nine in the morning. We just can't tell the children. You must tell them." And so, after the party was over and all the toys given out, the missionary gathered the four children—six, eight, ten, and twelve years of age—into her loving arms and painted for them

an alluring promise of what change could really be. She may not have convinced them but she softened the blow that life was giving. Out of her own deep experience she could confidently promise, "You won't be alone among strangers—Jesus will be there with you."

Our Christian Centers in New York City, and in other cities as well, have been deluged with the challenge of service to the D.P.'s who have come in large numbers. English classes have been formed. Help has been given in finding housing suited to the individual's or family's need. Multiple hours have been spent in helping with the small commonplace details of living, assisting these bewildered people to learn the stores, obtain medical aid, understand the customs of a strange new land.

Bethel Neighborhood House in Kansas City, Kansas, faced a tremendous challenge in July last year when the devastating floods left many of the Christian Center people homeless and hopeless, along with other countless hundreds. Our missionaries gladly offered to cancel their vacation plans and devote their time and energy to the stupendous task of caring for those about them. It was late in November before the urgent need for clothes distribution allowed them to clear their gymnasium for their regular activities. During that summer, the nursery was never closed. And as the weary missionaries began their fall work there was no word of complaint, no mention of needed rest.

Some of our appointees must drive a car over hazardous roads and in all kinds of weather. Mary Murray, our trailer missionary in Detroit, hauls her Chapel car several times a week across the city for 20 miles, through traffic

and oftentimes on streets covered with sheer ice. (See feature article about her on pages 214-216. ED.) Elizabeth Snodgrass in Southern Ohio must travel 30 to 50 miles night after night along lonely stretches of river road lit only with the restless shore lights that burn as signals to the barges moving up and down. Geraldine Yotty in South Dakota drives the icy, snow-covered roads of the Black Hills with winter temperatures down to 20 and 25 degrees below zero, as she pursues the regulars routine of her ministry to isolated folk.

Our missionaries are subject to a great deal of keen physical discomfort. Heating facilities are oftentimes inadequate both in the Christian Center where activities must be carried on and in the quarters where the missionaries live. Ancient plumbing, secondary equipment, and lack of sufficient personal purchasing power add to the curtailment of "all the comforts of home" for many of our women. Nor does the physical discomfort end with the coming of spring, for as hot weather descends we find the more untenable areas of our great cities as unendurable from the heat as they have been from the cold.

It is amazing, and truly a witness of a Christ-conscious life, to hear so little of complaint or even mention of lacks, hazards, and hardships. Our missionaries accept these burdens as a part of their consecrated life. They identify themselves with the people they serve, and rise glorified above the pressures that would discourage and destroy a less devoted soul.

Our missionaries build for themselves a world of beauty because they themselves are beautiful. In Weirton, West Virginia, where soot filled with graphite

rains down like hail, our lovely young appointee Helen Marcos stood one night to watch the black rolling mass belching from the mill's great stack. Flames shot through the thick boiling blackness and the choking weight of it filled our throats and lungs. Her face, in the eerie light, was ethereal as she said softly, "It's beautiful!" In Campbell, Ohio, where moment by moment the soot and dirt settles in thick layers, our wonderful Judith Lindquist raised a sheet which covered an object. "Look," she said, "a basket I bought in Wisconsin. Isn't it beautiful? It does me good just to look at it!" Beauty—safeguarded under a sheet!! Where but in the life of a missionary would you find such effort for the aesthetic?

Our missionaries surround themselves with good books and good music. Often books are purchased with money saved from other, more transient necessities. Some are gifts from concerned and understanding lay folk. Radios and televisions (in the few places fortunate enough to have such) are used sparingly and selectively. The culture of our appointees measures well with the world's best demands.

The interracial composition of our working units in the various places of service is a measure of our Baptist will to practice exactly as we preach. "The worth of the individual," "the equality of man," "the unity of believers" are not just words, but are actualities in practice. In most of our Christian Centers we find our staffs made up of combinations of Oriental, Negro, White, or Indian, and with nationality representations without number.

In Providence, Rhode Island, our two appointees, Ruth Fish
(Continued on page 253)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society



An out-door Easter baptismal service in Assam

Joyous Festival in India

Easter is a time of great rejoicing and extended celebration for young and old among the Christians in India

NOTE—The author of this interesting report from India is no stranger to American Baptists. She wrote part of the mission study material in 1946, entitled, "70 Years in India," when India was the subject of study. In 1950 when *The Moslem World* was the subject she wrote the article, "Moslem Girl of Assam", (See *MIS-SIONS*, November, 1950, pages 560-561). Her father, a Christian doctor in the Naga Hills of Assam, determined that his daughter should have every possible educational opportunity. So she was educated in Calcutta and holds the M.A. degree. She wrote the first text on child psychology to appear in the Assamese language. Miss Kenwar is at present a guest of the Woman's Foreign Mission Board while studying in the United States.—ED.

I MUST have been sleeping hard, but I thought I heard beautiful music in my dream. Gradually this new little girl from the hills of Assam, still unfamiliar with the ways of the big

By ANONDI KENWAR

city of Calcutta, awakened enough to know that the music was coming from somewhere outside the dormitory of the mission girls' school. I opened my eyes, raised my head and tried to see whether the other girls also heard the music.

There were two long rows of beds in the dormitory, and every girl was already sitting up wide awake on her bed. A friendly girl on my right whispered to me, "It is Easter morning, and the young men of the city are going about the streets in a singing procession." They were singing, "Christ the Lord is risen today," to the accompaniment of harmonium, drum and cymbals. It sounded delightful to me. Some of the older girls tiptoed to the verandah to peep down on the street where the men were singing. We were all excited, yet we smaller girls dared

not speak or leave our beds, for it was early dawn and the "rising bell" had not rung. Our matron was sleeping in the screened-off corner at one end of the long room.

When the rising bell did ring at 6 A.M. we dressed quickly and ran downstairs, greeting one another, because it was the happiest day in the year. After breakfast, where we were surprised by special treats for the special day, we got dressed for church. Each one of us had in readiness a white blouse, a white sari with red border, and a red ribbon to wear at the Easter Service, because "red" to us signifies happiness.

The church was not very far away, but we lined up two by two, and the teachers brought up the rear. We filed into the church and saw that the city people had already come. They, too, wore white and red. All the men were in white. There was no sign of black anywhere. Just as in America, everybody was in church that day, and the late comers had difficulty getting seats. The platform was decorated with white lilies. The hymns that we had heard in the morning were repeated at the service. After an appropriate sermon, which this small girl did not remember, everybody wished everybody else a happy Easter.

After the main service, those who had been prepared for baptism were baptized. The church was a city church and therefore had a baptistry. But sometimes the boarding girls chose to be baptized in the beautiful big pond in the center of the school campus. Easter day was such a time of re-

joining to all of us that we spent the day singing Easter hymns in other services or around our rooms.

Years later, I came to Nowgong, Assam, my present home, to teach in the Mission Girls' Training School. Again on Easter morning I was awakened by the Hymn, "Christ the Lord is risen today." This time also the procession used harmonium, cymbals and drum, but here most of the earliest singers were young boys. Before long the school girls took up the same song in their procession. They were in white, and each girl had a candle in her hand. You see, they were all out to sing before sunrise. The boys went singing along the streets of the town awakening the householders, telling them that the Christ has arisen. The girls went around each of the houses on the mission compound first, then filed out of the gate, along the near by streets, to sing to the people who are our neighbors.

Dawn was the signal for them to return to school and have their breakfast. Some of the girls had stayed up late the night before, making cakes and dressing chickens. The women in the Christian community had done the same thing and spent the day cleaning their houses and yards. The men had waited until Easter to buy simple new clothes for every member of their families, and in most cases the Christians in the community came to church as families.

Easter day is an open-house day. It is a day of rejoicing in a quieter manner than at Christmas. We went early to call on our friends and wish them a happy Easter.

We had a Sunday school program in the morning, when the children sang specially prepared

Easter hymns and told the Easter story in memorized Bible verses. After Sunday school the church bell called us down to the river, for it is there that baptisms take place, and there are always some to be baptized on this occasion. The ceremony reminded us again of the new life of the spirit that our Lord makes it possible for us to have. It was hot by the time we reached the river bank, so we had umbrellas to protect us from the sun. The river is narrow, and there is always a second crowd on the opposite bank to watch the baptism. They are all non-Christians. The pastor wanted everyone to understand the deep significance of this symbol and so preached a short sermon explaining the meaning of Christian baptism. Coming home from the river, the people sang joyous hymns along the way.

Then came our midday Easter feast at the school. Every family in the community had taken the trouble to see that the children get something special to eat. Most homes had a chicken.

Then the church bell rang again for our Easter church service.



Anondi Kenwar

People began to stream into the church from all directions, children in their new Easter clothes, older people in spotless white. This is a day when everybody comes to church in Nowgong, too.

Easter service is a program and not just a preaching service. The young men and women took part in reading the Easter story from the Bible. The children again said some Bible verses. The young men had prepared a special song. When they finished, the school girls sang the hymn that they had practised for this program.

After the service the people exchanged Easter greetings. Some people went to call on the shut-ins, and all went to call on friends and relatives. I went to my friend Puspo's house to tea. She had several kinds of sweets and small cakes and eggs on the table. After tea at her house, Puspo had to come to sample the tea at my house. Then we both went to call on friends.

Thus Easter in India is a time of great rejoicing when we forget our troubles and quarrels. It is a time when it is brought home to the mind of everyone that the resurrection of Christ has brought new life to us, and that this life is free from fear of death—death is not the end, there is a richer fuller life with God beyond.

Farewell to a Noble Spirit

By HELEN L. TUFTS

Friends of Mrs. Marjorie Wilkins Hnan will read with sorrow of her death at the Susan Haswell Home for Lepers, Moulmein, Burma.

The story of her life records victorious Christian living of which we hear so much and see so little. With all the hopes of brilliant young womanhood shat-

(Continued on page 241)

✠ THEY SERVED THEIR DAY AND GENERATION ✠

Charles Bryon Leshner, M.D.

Dr. Charles B. Leshner was born in southeastern Iowa, May 31, 1878, of farming parents. Early in his life the family moved to Northumberland, Pa., where he had his schooling. He graduated from Bucknell University, Lewisburg, Pa., in 1901, and from the Medical School of The University of Pennsylvania in 1908. During his medical course, he taught in a Chinese Mission Bible School in Philadelphia, and thus had contact with Chinese even before being appointed to China. In June, 1908, he and Miss Mabel Grier, M.D., were married and, in October 1910, they and their little daughter, Mabel, sailed for Chaoyang, South China. From 1910 to 1927 both these doctors served under the American Baptist Foreign Mission Society, first at the Chaoyang Hospital and later at the hospital in Kityang, South China.

Only those who have seen firsthand the crying need for medical service in China can begin to realize what the years of devoted Christian medical work given by the two doctor Leshners, through their hospital work and through their home, has meant to China. After their retirement from service in China, both continued to be active in carrying on the work of the Master. Dr. C. B. Leshner had a heart attack on November 8, 1951, in Camden, N. J. He is survived by his doctor wife, Mrs. C. B. Leshner and their daughter, Mabel.

Samuel W. Hartsock

Rev. Samuel W. Hartsock was appointed a missionary of the American Baptist Foreign Mission Society in Feb. 1908, and in July of that year he and Mrs. Hartsock sailed for Belgian Congo. He served as missionary engineer for *The Henry Reed*, the mission steamboat on the Stanley and Congo Rivers from 1908-1911. At the time of his death on Sept. 25, 1951, Mr. Hartsock was pastor emeritus of the Tabernacle Baptist Church of Indianapolis, Ind. As a young man, Mr. Hartsock's interest in the min-

istry and foreign service was deepened by his acquaintance with Dr. Joseph Clark of the Belgian Congo Mission. Although his term of service on the foreign field was short, his concern for mission work continued even beyond his life. At his request, his friends who would normally have sent flowers to his funeral, collected \$158.50 to be sent in his memory to the mission under which he served.

Mrs. William Reginald Morse

Mrs. W. R. Morse, nee Anna Crosse Kinney, was born in Yarmouth, Nova Scotia, on November 9, 1875. She was a graduate of both Acadia Seminary, Wolfville, Nova Scotia, and of Cooper Union, and throughout her life, kept up and developed her special gifts in art. In 1903 she was married to William R. Morse, M.D. In May 1909, Dr. and Mrs. Morse were appointed missionaries of the American Baptist Foreign Mission Society, designated to West China. Here Dr. Morse, especially gifted in medicine and administration and tremendously energetic, not only held many important positions which necessitated constant entertaining of prominent guests, but also did a great deal of travel in out of the way parts of China and Tibet. His wife led a very full and fascinating life. To her home duties she added that of lecturer in Anatomical Drawings in the College of Medicine at the Union University, an dtaught painting and designing in the Fine Arts Department of that institution. On their travels, she was ever busy with her pencil and paints catching the exquisite beauty of the garden province of Szechuan, and, too, recording many illustrations for her husband's books on various medical and anthropological subjects. Gentle and dainty, she showed in every part of her being her artist's soul, and although she gave herself unstintingly to the support of all of her husband's projects, she never lost her own identity. She and Dr. Morse retired from China in 1938 and settled in Boston. After her husband's death in 1939, Mrs. Morse made

her home with their daughter in Montclair, N. J. Here she died on December 1st, 1951. She is survived by her daughter, Mrs. A. B. Crunden, Jr.

Mrs. Mary W. Simons

Mrs. Mary W. Simons, nee Mary I. Williams, at the age of 86, died on December 28, 1951. Born in Pine Flats, Pa., she was trained to be a missionary at the New York Missionary Training School and applied for appointment as a missionary in Burma. Unable to pass the physical examination, she applied to the Woman's American Baptist Home Mission Society and was accepted for appointment to Spellman College, Atlanta, Ga., where she served for 17 years from 1889 to 1906. She went to London in 1905 as a delegate to the first Congress of the Baptist World Alliance, and was one of the teachers in the first Daily Bible School conducted in the United States in New York City. She was married in 1906 and had two children. After her removal to Chicago she joined the North Shore Baptist Church and even though 86 years of age, she served as missionary chairman of its woman's circle until her death.

Mrs. Harry J. Openshaw

Mrs. Harry J. Openshaw (nee Leona Van Valkenburgh) was born in Rockford, Ill., and was graduated from the Moody Bible Institute, Chicago, Ill. It was here that she and Dr. Openshaw first met. She followed him as a missionary to China in 1897, four years after he had first left for West China. Dr. Openshaw and Mr. Alex Salquist, in their Chinese costumes, even to queues sewed into their little black hats, had weeks of difficult travel from Chengtu, West China to Shanghai where they were to meet their fiancées. While Dr. Openshaw was already an adept at the Chinese language and perfectly at home in his Chinese dress, it was a novel thing for the bride, Leona, to be married in Chinese dress and in a Chinese church so soon after her arrival in a strange land. Their short

honeymoon was spent with Mrs. J. R. Goddard in Ningpo, and then followed the long trip to Chengtu. Mrs. Openshaw's 30 years of missionary life in China, with the Boxer uprising, the Chinese Revolution, World Wars I and II, and many lesser events coming within that period, reads like pages from not only missionary pioneering, but also from world history. More than once she was forced to make the long trek from West China without her husband! At any time such a journey would be a feat of courage and endurance, but at the periods when she accomplished it, the trip must have called for high bravery, unusual wisdom and tremendous adaptability and patience. In 1934 Dr. Openshaw retired after 40 years of activity in missionary service in China and he and Mrs. Openshaw made their home in Los Angeles, Cal., where she died on Nov. 7, 1951. The passing of this talented, gentle lady, who had seen such big changes in China in her lifetimes, leaves many friends here and in China grateful for the memory of her manifold services. She is survived by her husband.

Mrs. B. F. McCann

From 1926-1929 Mrs. B. F. McCann was a beloved member of the Board of Managers, and its Executive Committee, of the Woman's American Baptist Foreign Mission Society. She also served for years as Foreign Missions Vice President of East Central District. Death came to her December 3, 1951, at her home in Dayton, Ohio, where she had spent most of her life. She was 84 years old. As Miss Laura Thresher she graduated from Radcliffe College and traveled and studied abroad for two years. She was a charter member of Dayton's first woman's club, the Literary Club, and founded both its first music club, the Mozart Club, and the Louisa May Alcott Club. She was always active in the First Baptist Church of Dayton and devoted to the cause of missions. Mr. Benjamin F. McCann, whom she married in 1900, was the judge of the Probate Court and later the judge of the County's Juvenile

Court. She is survived by two daughters living in Ohio and a son, Dr. Frank McCann, a member of the faculty of the Alabama Institute of Technology.

George Rector Dye

George Rector Dye, missionary of the American Baptist Foreign Mission Society at Thayetmyo, Burma, from 1901-1907 died on December 17, 1951 at San Diego, Cal. A native of West Virginia, he was a graduate of Denison University and of Rochester Theological Seminary, and held degrees from both Columbia University and the University of Chicago. He and Mrs. Dye (née Ella McKusick) realized their highest dreams of service in being appointed missionaries in Burma. Health reasons caused their retirement from the mission field in 1907, but neither of them ever lost their missionary enthusiasm. It was transferred to pastoral work in this country. Wherever George Dye served, he left improvements in the physical plants of his churches but it was for his persuasive and forceful preaching that his people remembered him. His last pastorate was in the Brooklyn Heights Baptist Church in San Diego, which he combined with teaching in Linda Vista Baptist Seminary. He is survived by his widow, a daughter, Mrs. Charles Cooper, and two sons.

Marjorie Wilkins Hnan

(Continued from page 239)

tered, Marjorie had entered the Home in her early twenties. After she had taught for a period, the reappearance of the dreadful disease, once arrested, defeated her second attempt at normal life among her friends. So Marjorie went quietly back to the Home, leaving a note to say that the decision was unalterable.

Almost immediately she gave herself to the life and work of the Home. She took with her her love of life, of music, of drama, of gaiety, of friendliness — all the qualities that had made her two short years of college so joyous. These qualities soon began to bear fruit among the other patients. A school was established, in which she taught not only the children but the future teachers, laying strong foundations for the school of today. Music came to have a large part in the recreational life of the Home. Concerts soon became popular, and the dramatic instinct of other patients reasserted itself, conquering the harrowing hours of pain. All that was best in the patients about her Marjorie brought to life. In spite of her own physical pain and mental anguish, her face and temperament were always sunny and cheerful.

Through the war years she cared for other patients until the return of the British. But her own physical condition, without medicines, was fast deteriorating. The most tender care could not restore her to bodily strength, but the new medicines made her more comfortable. Gradually, however, she had to turn most of her leadership over to those whom she had trained for the choir, the school, and other activities. She grew weaker, and finally acutely ill. Quite as radiant as before, she made all her plans as carefully as ever, thinking of everyone, leaving small gifts, even arranging for the tea that would be given to all her fellow-patients after the next regular service. Then, quietly, she slipped away without further pain to a renewed life, her spirit freed.

We shall miss Marjorie inexpressibly, but we are all grateful for her joyous spirit.



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The National Council of American Baptist Women

In Need of Quickening?

By MARGARET T. APPLGARTH

THERE is probably no church in our denomination which is not standing in the need of prayer and of some sort of sharp awakening from its usual routine. Certain Spiritual Life Chairmen have asked if they are supposed to help promote evangelism this year, too? *Are they!* What else is a church for? Or a Christian? Actually, evangelism is the constant and contagious attractiveness of our Lord seen in and through each of us—for what is a Christian but someone to whom God entrusts all his fellow men?

If you have any reason to feel that this vitality has ebbed surely the weeks between Easter and Pentecost offer magnificent moments for you to hold a "Quicken Day." Some such letter as this could go to every woman in the congregation: "Wouldn't you love to be able to say about yourself what Paul wrote about going through life *diffusing the perfume of His presence everywhere through me, a fragrance vital for life?* It has been said that when the Bulgarian workers go home at night from perfume factories, no whistle needs to tell their town that their day's work is over—for a penetrating glory spreads wherever they walk! We believe with all our hearts that something as matchless as this needs to be recaptured in all our lives, so that it can cling to our very clothes. Therefore we plan to hold a special QUICKEN DAY. Don't you love the name? We aim to use all our five senses, 'for we are unto God a sweet savor of Christ'.—2 Cor. 2: 15. Indeed, we

plan to begin our quickening by dipping our finger tips into actual fragrance at the door as we enter at (*hour*) on (*date*). Mrs. ——— and Mrs. ——— have agreed to greet you in this exhilarating renewal and rejoicing together."

These two women should wear choir gowns, and might well be women who rarely come. One of them may hold a silver bowl containing perfume. Eventually let it be carried down center aisle and be placed before a picture of the Durer, "Praying Hands". Each woman entering is asked to dip all ten fingers. This should be done with deep reverence. The other usher may hand a long sealed envelope to each woman. These envelopes should be typed lengthwise, not sidewise:

A. CALL TO PRAYER—Let my prayer be set before Thee as incense, and the lifting of my hands as the evening sacrifice. —Psalm 141: 2.

B. Hymn ("Duke Street.")
To Him shall endless prayer be made,
And endless praises crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

C. MOTTO FOR EACH DAY—
And the whole house was filled with the fragrance of the perfume. *John 12: 1-8.*

D. HYMN (Tune: "St. Anne.")
Come, Holy Spirit, Heavenly Dove!
With all Thy quickening powers;
Kindle a flame of sacred love,
In these cold hearts of ours.

E. THY QUICKENING POWERS At the foot of each envelope should be written a *different* Bible verse about "quicken", such as Ps. 71: 20; Ps. 119: 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159; Ps. 143: 11; John 5: 21; 6: 63; Rom. 8: 11; Eph. 2: 1, 5-6; Col. 2, 13; Luke 14: 21; Rev. 2: 5, 16; 3: 11; 22: 7, 12, 20.

Inside each envelope seal 9 small plain white rectangles of paper, and one similar blue rectangle.

The procedure may then be:

1. *Call to Prayer* (A, above) read in unison.

2. *Hymn* (B) as on envelope.

3. *Sentence Prayers: that the outreach of our influences may be fragrant:*

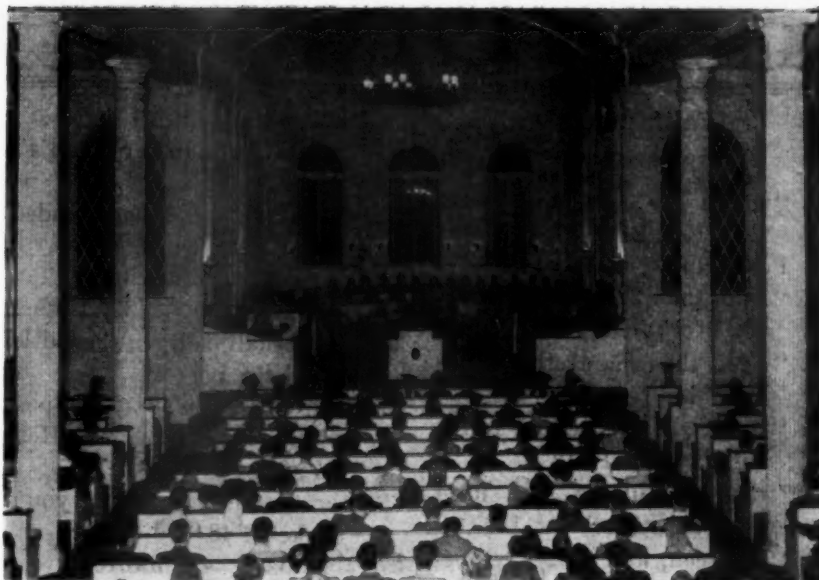
- a—In our own homes;
- b—Toward all our neighbors;
- c—Among all our fellow-workers;
- d—Inside our church membership.

Between each of these groupings of prayers repeat Hymn B.

4. *Prolonged Period of Recollection: "Thy Quickening Powers".* *Leader:* The resistance we feel toward the quickening of the Holy Spirit is like that which Peter felt on the housetop. (Reads Acts 10: 9-20). It is alarming to hear that verse: "*I have sent them!*" For if you will now open your envelopes you will find ten persons whom the Spirit has sent to quicken you! Please hold the blue slip in your hands first—(1) as you recall somebody whom you find it hard to love because they have "despitefully used you" (read Luke 6: 27-28.) Let us now have a period of Silent Recollection—and now very very softly, let us each murmur a low prayer of forgiveness. (2) Let us next hold one of the white slips in our hands, as we recall someone we

may have wounded lately. (Read Matt. 5: 23-24). Let us remember them in silent prayer—and now in a low, simultaneous spoken prayer of contrition. (3) Let your third slip of paper seem to bear the name of someone of whom you are jealous—in a Prayer of Recollection tell God why this should be so. (4) The next paper: someone in trouble whom you have neglected. Prayer of Recollection; then simultaneous murmur of prayer for all in need. (5) Those who are poor; out of work; unpopular; rejected on account of race or color; Prayer for these. (6) Those to whom you owe letters—to whom your silence causes pain or anxiety, or fails to bring joy. Recollection. Prayer of promises. (7) Those with whom you have never spoken of anything Christian. Recollection. Prayer for forgiveness. (8) Those who detest anything religious—Why? How can you help? (9) Those children running wild. How help? (10) Those aged lonely souls.

Leader: Our two ushers are now bringing down the aisle an actual sheet; please put in it all these slips of paper representing actual persons about whom the Spirit has said: "I have sent them." (These are brought forward; and *Leader empties them carefully into a large deep cooking kettle, which has incense in it. Sets fire to names. Piano plays very softly "St. Anne" as incense spreads through the room. Leader speaks above the music.* There was a woman who could have saved a city—a city called Sodom—if only she had been quickened enough to save ten souls. But she let things slide. It was not convenient that day. It was too embarrassing to speak up. Socially, it was not the proper thing to do. So she went on with her private dislikes—her public disdain, her busy career.



"THE CHRISTIAN EMPHASIS ON THE CAMPUS"

will be the theme of

BAPTIST EDUCATION DAY

in conjunction with

National Christian College Day

to be observed in American Baptist Churches on

SUNDAY, APRIL 27, 1952

Here is your opportunity to learn more about your Baptist-related schools, colleges, seminaries and university pastors.

For information write to

**Board of Education and Publication
American Baptist Convention
152 Madison Ave., New York 16, N. Y.**

But—it need not happen here! Let us one by one read our verses on being quickened. (These are read from envelopes, section E.) Then Hymn D is sung.)

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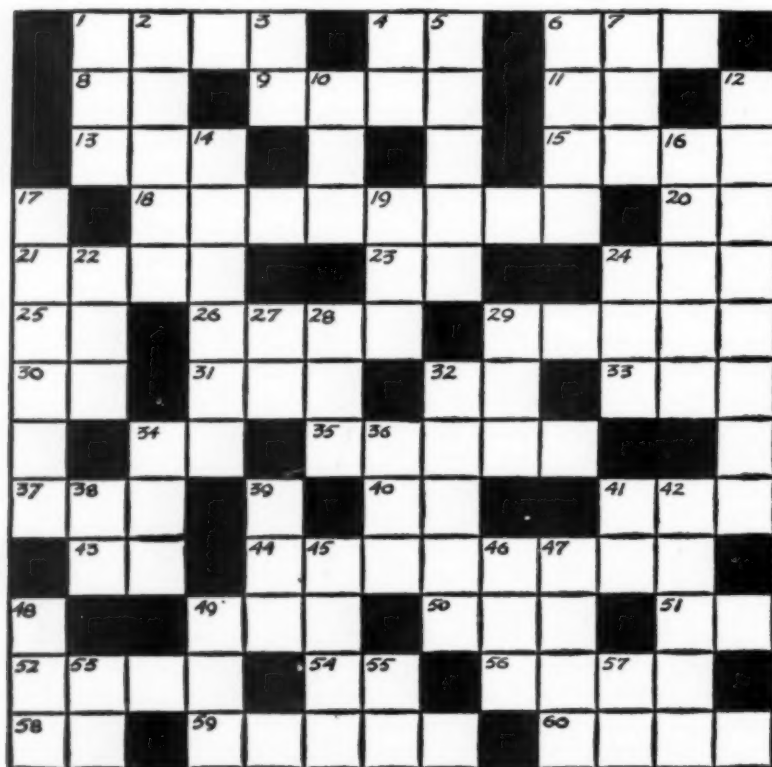
MISSIONS CROSS WORD PUZZLE PAGE

Faithfulness

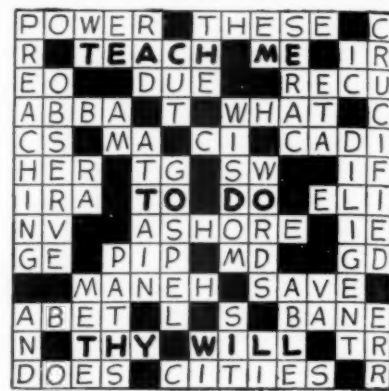
ACROSS

1. "words are . . . and faithful" Rev. 21: 5
4. Postscript
6. "I am the . . . , the truth, and the life" John 14: 6
8. ". . . that endureth to the end" Matt. 10: 22
9. "for . . . he counted me faithful" I Tim. 1: 12
11. "the faithfulness . . . unto all generations" Ps. 119: 90
13. "not seen, and . . . have believed" John 20: 29
15. "to sit up . . ." Ps. 127: 2
18. "the Lord preserveth the . . ." Ps. 31: 23
20. Egyptian sun god
21. Girl
23. "Fear none . . . those things" Rev. 2: 10
24. Varnish ingredient
25. "thou . . . faithfulness hast afflicted me" Ps. 119: 75

26. "not been faithful in . . . which is another man's" Luke 16:12
29. "tree, of . . . I commanded thee" Gen. 3: 17
30. Newspaper notice
31. Snakelike fish
32. Father
33. ". . . s shall be upon the faithful" Ps. 101: 6
34. "without faith it . . . impossible to please him" Heb. 11: 6
35. "he that is . . . among you" Luke 9: 48
37. Make lace
40. Railroad
41. Exclamation of disgust
43. "great . . . thy faithfulness" Lam. 3: 23
44. "A . . . man, shall abound with blessings" Prov. 28: 20
49. Saints; streets
50. Salt
51. Word before verse 129 of Psalm 119
52. "thy faithfulness . . . in the congregation" Ps. 89: 5



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Last Month's Puzzle

54. "Have faith . . . God" Mark 11: 22
56. "so . . . as lieth in you, live peaceably" Rom. 12: 18
58. "there is . . . faithfulness in their mouth" Pa. 5: 9
59. "be thou faithful unto . . ." Rev. 2: 10
60. Ages

DOWN

1. ". . . faithfulness shalt thou establish" Ps. 89: 2
2. Range of rocks near surface of water (pl.)
3. And
4. Same as 32 across
5. "thy rod and thy . . ." Ps. 23: 4
6. "I . . . give thee a crown of life" Rev. 2: 10
7. Good Judean king II Chron. 14: 2
10. "and the archers . . . him" I Sam. 31: 3
12. "thy faithfulness . . . unto the clouds" Ps. 36: 5
14. "O . . . and see that the Lord is good" Ps. 34: 8 (pl.)
16. Dick . . . , character in comics
17. Flexible
19. "I would thou wert cold or . . ." Rev. 3: 15
22. ". . . be not faithless, but believing" John 20: 27
24. "A faithful witness will not . . ." Prov. 14: 5
27. ". . . is faithful and just to forgive us" I John 1: 9

28. "... thy commandments are faithful" Ps. 119: 86
 29. "forasmuch as he ... faithful" Dan. 6: 4
 32. "uttermost ... of the earth" Ps. 2: 8
 34. It is (cont.)
 36. Son of Gad Gen. 46: 16
 38. City of the Canaanites Josh. 8: 1
 39. "as ... as ye drink it" I Cor. 11: 25
 41. Bushel
 42. "... and Omega" Rev. 1: 8
 45. Eastern continent 46. Meat
 47. Passage for smoke in chimney
 48. "A faithful ... who can find" Prov. 20: 6
 49. "other holy offerings ... they in pots" II Chron. 35: 13
 53. "... I am with you always" Matt. 28: 20
 55. New Testament 57. Creditor
 Text is 8, 9, 11, 18, 25, 26, 29, 34, 35, 43, 44, 52, 54 and 56 combined.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Service of Women

*Where The Spirit Of The Lord Is
—Women Serve*

As the program year draws to a close, leaders who wish to re-emphasize the current theme before turning to the new, will be interested in a program forwarded by Mrs. Gilbert Miles, President of Woman's Baptist Mission Society of Michigan. She wrote that it had been used at the 1951 House Party, adding: "It was a beautiful service, and it may prove helpful to someone else." The program, prepared by Mrs. Hale Thornberry, and the notes on its presentation follow.

DECORATIONS: Have a large rainbow behind the speaker's table. Use seven colors beginning at bottom with red, then orange, yellow, green, blue, orchid, and violet. Have a brass vase as the *Pot of Gold* at the end of the rainbow. Have miniature rainbows on the tables.

NOTES: The speakers should dress in white with colored capes or robes and sit in the same order as the colors in the rainbow. The leader and the woman who adds the letters should wear white with

white capes, or robes, and should be seated at either end of the speaker's table. The pianist and soloist are seated near the piano when the program begins.

The members should be instructed ahead of time to place their offering in the gold container as they enter. (The leader's assistant stands behind this, later placing the *Pot of Gold* at the foot of the rainbow before the program begins.) This may be the regular offering, the Love Gift, etc.

PROGRAM: As indicated in the title, the keynote of the program is *Service*. In introducing the theme, the leader uses the verse:

When the bow of promise stretches
Across your bit of sky,
'Tis God's eternal challenge
That service be lifted high.

She is followed by the seven participants, each representing one color of the rainbow, without further introduction. Each speaker is allotted three minutes; each should repeat her topic so that all may be conscious of the wording.

Sharing of Time, Talent and Treasure (red): Spiritual Life; include ways women may use time—talent—treasure.

Engaging in White Cross (orange): Stories of good done through White Cross.

Readiness to Speak (yellow): The opportunity women have to serve through speaking. Witness for missions, for your church, your denomination, your Christ.

Vision of Our Task (green): Stories of our fields.

Increasing Love (blue): A challenge to promote the Love Gift. (The leaflet, *A Modern Mustard Seed* (free), may be ordered.

Concern for Our Specials (orchid): A presentation of special interest missionaries; the need to remember them in our prayers and with gifts.

Earnestness in Prayer (violet): A challenge to pray.

In conclusion, the leader reviews the topics, and as each is mentioned her assistant places the proper letter on the corresponding color of the rainbow—i.e., S-E-R-V-I-C-E, the initial letter of the key word in each topic. Holding the *Pot of Gold*, she says: "As we dedicate this offering may we dedicate ourselves to His service." Prayer Hymn: "Seal Us, O Holy Spirit (Meredith), changing the words to "Use me."

BENEDICTION:

Lord with Thy spirit fill me, I pray,
Then in Thy service use me today.

If the use of special costuming is not feasible, this program may readily be adapted to presentation without it. Let each speaker mention the color she represents and its significance in the field of service in question. Note, too, that the outline may be adapted to use at an annual meeting.

"BEHOLD THE STARS"

Some time before May 1, there will be an issue of *Program*
(Continued on page 252)

MISSIONARY • EDUCATION

The Bible Book of the Month

From 30,000 copies in 1949-1950 to 95,000 copies in 1951-1952 is the thrilling story of the Bible Book-of-the-Month Bookmark. This reading plan enlists Baptists in a growing fellowship of those who read each book for its whole message. This plan should not be a substitute for more careful reading and study. A growing number of churches report the use of this selection as a basis for mid-week prayer and Bible-study meetings.

The guest editor for the 1952-1953 list is Mrs. Maurice B. Hodge, President of the National Council of American Baptist Women. "Some of the books I have chosen—Esther, Job, Daniel, etc.,—came immediately to mind. Since I would like to see them included in this year's plan, I am glad they have not been listed during recent years. The remaining books I have chosen with an eye to their selection in the past few years."

April 15 Approaches!

April 15, that important date on which the secretaries of missionary education and reading program in the local churches prepare their Annual Reports!

Has the president of your Woman's Society received her copy of the "Record and Annual Report Book" from your Association President?

Have you, as secretary for the missionary education received your report blanks? Begin now to prepare your report for mailing on April 16th to your Association Secretary of Missionary Education.



1952-1953

May	Ruth
June	Amos
July	I and II Kings
August	I and II Timothy
September	Hebrews
October	James
November	Job
December	Matthew
January	Daniel
February	Esther
March	Hosea and Joel
April	Romans
May	I Samuel

You have recorded, without doubt, your church's achievement each month on your Achievement Chart.

Two questions call for special consideration. You will have to recall whether the mission study courses were lecture courses, study courses for children, reading courses, relay study courses, extensive courses, or intensive study courses.

For the answer to V—you will have to turn to #6 of the Annual Report of the Missionary Reading Program. Number 5 explains what requirements must be met for your church to qualify; #6 gives the answer.

When completed the report is sent to your Association Secretary

for record in your association. Her report is sent to the state secretary who finally sends her report to the national office of the Department of Missionary Education.

Your state secretary compares the 1951-1952 report with previous reports; your national office does the same. All watch for increased activity; renewed activity; beginning activity.

Study Books 1952-1953

Home Mission Theme: "Home Missions and Human Rights" *These Rights We Hold*. Fred L. Brownlee. Adult study book. Paper, \$1.25. *Man—Living Soul*. R. Dean Goodwin. Baptist missions and human rights in America. Baptist supplementary study. Priced. *Study and Worship Programs*. Dorothy A. Stevens. Baptist study guide based on Brownlee and Goodwin. Priced.

Foreign Mission Theme: "Africa" *African Heritage*. Emory Ross. Adult study book. Paper, \$1.25. *Kongo Kintuadi*. Dana M. Albaugh. Baptist missions in the Belgian Congo. Supplementary study. 60 cents. *Study and Worship Programs*. Marlin D. Far-num. Baptist study guide on Ross and Albaugh. Priced.

Mission Study Classes at the Chicago Convention

Each day at Chicago from Tuesday, May 20, to Friday, May 23, inclusive, from 8:00 A.M. to 8:50 A.M. there will be Mission Study Classes.

Director William J. Keech of the Department of Missionary and Stewardship Education, announces that there will be a presentation by Miss Dorothy A. Stevens, Editor of Missionary

Education Publications, of the books and materials available for the study of the home and foreign mission themes for 1952-1953: "Home Missions and Human Rights," and "Africa." She will be assisted by those who have helped in the preparation of the

materials. Foreign Secretary Marlin D. Farnum for Belgian Congo, Europe and South India, and Secretary R. Dean Goodwin of the Council on Missionary Cooperation.

One class will feature ways of presenting to young people the

opportunities of missions as a life work. William Parkinson, Ernest Witham, Forrest Fordham, Elsie Kappen, Frank Sharp, and Margaret Trester will assist.

The program of Missionary Education in a Local Church will also be explained.

THE BAPTIST YOUTH FELLOWSHIP

Dear Friends of the Fellowship:

Those of us who have the privilege of serving for you on the Joint Commission on Missionary Education (formerly Missionary Education Movement) are amazed so often to see that the mission themes, which are selected four years in advance of their use in the churches, prove to be the areas of interest on which public thought is being focused on a part of the globe which is in the spot light of the world's concern.

This is very true about the themes for 1952-53. One has only to listen to the radio or pick up the morning paper to discover the growing interest in human rights, from the United Nations to the smallest community. Many may not realize, till they study the materials for this year, how large a part home missions has had in working for the recognition of the God-given human rights of every one. *Home Missions and Human Rights* will be the theme which will alert Christians to the part everyone has in this vital concern of our day.

And *Africa* has recently moved into the limelight in several startling ways, a continent governed for the most part by other nations, her people wakening to their own worth. In the surging forces that have set in upon that land will the Christian church and its ministry play a trans-

forming part? It is a question for all Christians to answer. We shall be clearer on our responsibility after our study of *Africa* today.

Perhaps we should not be amazed at the current importance of themes determined so far ahead, for they come out of the prayerful thought and sincere search of many denominational representatives who are dedicated to a common Lord and whose basic concern is the spread of his love and spirit throughout the world. I for one, can bear witness to the spiritual refreshment that always comes from the meetings of the Joint Commission, where the spirit of Christian brotherhood prevails in a marked degree.

And so to all young people and their leaders I commend the wealth of fascinating, graded missionary materials, which are waiting for you in 1952-53.

Very sincerely yours,

Elsie P. Kappen



Elsie P. Kappen, Paul Bowling, Forrest Fordham, Jackson Wilcox

The Youth Staff Takes a Bow

Two new members have joined the BYF staff. They appear in the picture here, left Rev. Paul Bowling, Director of Youth Evangelism and right Rev. Jackson Wilcox, Director of Junior High Work. With them is Rev. Forrest B. Fordham, Executive Director of the Baptist Youth Fellowship and Miss Elsie P. Kappen, Director of World Service.

The picture was taken in Mr. Fordham's office in Philadelphia where the general office of the Fellowship is located. Miss Kappen's office is in New York where the Department of Missionary and Stewardship Education is and the four national missionary societies with which she maintains contacts in her area of work.

A New Manual

Recently on these pages were pictured the cover of the manuals on two of the five emphases in the Baptist Youth Fellowship program. One of the five manuals being published by the BYF will be of special interest to the readers of this magazine since it is based on Christian Outreach and bears that title.

Here are presented ideas and suggestions for programs and projects in those areas which are included in the World Outreach emphasis of the BYF program. These are *Home and Foreign Mis-*



Susan Brown Chapter, W.W.G., Union Avenue Baptist Church Paterson, N. J. Mrs. Robert Ford, left

sions, Relief and Reconstruction, Stewardship Promotion, the Ecumenical Movement, International Relations. Therefore it becomes a handy guide and resource booklet for youth officers and leaders. It will serve as a basic tool for planning on the part of the World Outreach Committee. If it is kept at hand and referred to frequently it will supplement current materials in this important area of youth concern and will point to rich resources for keeping up-to-date on the Christian World Mission.

This manual may be ordered from the Baptist Youth Fellowship office, 1703 Chestnut Street, Philadelphia 3, Pa. 35 cents.

Susan Brown Chapter

The Susan Brown Guild Chapter of the Union Avenue Baptist Church received its charter on September 1, 1949. Since then the girls have undertaken several projects such as cooperation with other church organizations at the church's annual fall festivals, serving as hostesses for discussion periods following special evening services and contributing

between \$25 and \$50 to the church at Christmas and Easter. Assisted by the pastor's wife, Mrs. J. R. Shotwell it gave an interesting fashion revue illustrating where the missionary money goes and what it does. As the costumes were displayed the "duplex envelope" told of some of the thrilling things it was able to accomplish as it traveled far and near.

The best membership plan developed by the group is that of having little sisters. Each regular member sponsors another girl bringing her to the meetings and explaining the Guild goals to her. After six months she becomes an active member and is urged to find for herself a little sister.

The revealing of their secret pals at Christmas time is exciting and they love the thrill of doing White Cross work even more. They rejoice in hearing from missionaries who use the small tokens they send in spreading the gospel message to others.

Last May Miss Jean Luckey showed color slides of her work in Africa at the Mother-Daughter

banquet jointly sponsored by the Guild and Missionary Societies.

Will You Be One?

This question will be answered only by girls this time, for it has to do with the attendance at the third National Guild House Party at Green Lake, Wisconsin, June 24-30, 1952. You may be one of the lucky ones! A quota of three girls from each state in the Convention area is being suggested with some of the nearby states sending six. That means *at least* three, of course. All women and girls will be interested that their state makes a good showing on this great basis.

Leaders should be active in selecting leadership girls who can represent their states and carry back to the state the practical help and inspiration which the conference will bring. Who will be the "lucky three" in your state? Descriptive folder and registration blanks may be secured from the State World Service Secretary.

Mrs. Robert Ford, whose picture appears with the Susan Brown Chapter, at the left, on this page, is to be the Dean of the House Party this year. Mrs. Ford is State President of the Woman's Society in New Jersey. Come and meet her and the other staff members who will be serving with her to make this House Party the best one yet!

Reports Are Due

For the second year the Guild report form for local churches will be included in the Report and Record Book which includes all the report forms for women's groups in the church and which is purchased by the local woman's Society.

When the Guild report is filled out, one copy is to be sent to the Association World Service Secre-

tary. It is important that the chapter which has *qualified* in the reading program include on the form the name and address of the person to whom the picture recognition should be sent. The Association and State Secretaries will pass this information on to the national office.

A complete report from every chapter is the goal for 1951-1952!

Youth Conference on War

Because of the deep interest

which young people especially have in the problems of peace and war they will be interested in the Christian Youth Conference on War to be held in Columbus, Ohio, April 25, 26, 27, 1952. This conference is sponsored by the Church Peace Mission including such groups as the American Friends Service Committee, the Fellowship of Reconciliation, Baptist, Episcopalian, Methodist, Presbyterian, and others.

Christians hold varying opin-

ions on the matter of peace and war and young people are frequently perplexed as to the Christian's responsibility in a world at war and a civilization that has evidence of decay. This conference is being held to help youth explore the problems and find a true basis for their convictions.

Those wishing further information on the Conference may write to the Christian Youth Conference on War, 513 W. 166th St., New York 32, N. Y.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

Here's a *big job* for you to do during March, April and May—*Kartons for Korea*.

An American Baptist Chaplain in Korea is trying to do a big relief job and through our American Baptist World Relief Committee asks your help.

Kartons for Korea is the name of the project that will be widely publicized during the spring months. It is hoped that all churches and every group in every church will cooperate in filling boxes for the project *Kartons for Korea*. All of our national publications will carry information and enthusiasm for the project. This is a three month's project for March, April and May, 1952.

Children can help! One of the greatest needs is warm clothing for children. "There are 15 orphanages now filled to overflowing in Seoul alone and an estimated 9,000 orphans there." Be sure all items sent are clean and in *good repair!*

Babies to 4 years: baby clothes, diapers, underwear, blankets, useable snow suits, wooden capes,

shoes, stockings, dresses and suits, baby food and Kleenex.

Boys and Girls—4 to 16 years.

Girls: skirts, sweaters, blouses, slips, dresses, socks, hose, shoes, mittens, coats, scarfs, handkerchiefs, snow suits and jackets. *Boys:* overalls (both trousers and jackets), warm underwear, sweaters, shoes, mittens and gloves, socks, caps.



Needy children in Korea receiving aid from United States churches

School Supplies: tablets, pencils, crayons, scissors.

Directions for Sending: Pack items carefully in strong cardboard cartons and tie with heavy twine. The girth of the carton *must not exceed 100 inches*. The weight *must not exceed 70 pounds*. Send your package *parcel post*. Address your package:

KARTONS FOR KOREA

Chaplain (Maj.) R. Osborn

c/o Postal Officer A P O 7

c/o P. M. San Francisco, Cal.

Be sure the *name and address* of the sending group is on the box. As you mail your package mail a card to:

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World Relief Committee

152 Madison Avenue

New York 16, New York

telling him that a *Karton for Korea* is on the way. This is the only way the Relief Committee will have of knowing the response to *Kartons for Korea!*

*Important—*Be sure to send your *Karton for Korea* by *Parcel Post*. This is the only way it will be accepted.

Send no box after June 1, 1952.

Florence Stansbury

Information on Korea

If you want to help the boys and girls packing the Kartons for Korea to come to *know* something about Korean children use with them *Ke Sooni*. This is the story of a girl's mission school in pre-war Korea!

Ke Sooni is the story of a little Korean girl who achieved the highest award in a weaving contest. Girls will like the book. Perhaps your boys will learn something about Korea by making a map of Korea locating Seoul as the place where the Kartons will be unpacked.

A trip to the public library will probably be profitable. They will have a picture file from which you may borrow pictures of pre-war Korean children, homes, churches, hospitals, schools.

This background will help your children to come to know something about the children who are suffering in Korea today.

Is it too much to hope that every American Baptist Church will send at least one big Karton for Korea?

New Materials

To Use With Children

May 1, 1952–April 30, 1953

Africa: Foreign Mission Study materials: Junior—*Nyanga's Two Villages* and Teacher's Guide; Primary—*Mpengo of the Congo* and Teacher's Guide; Baptist Material—*Making New Friends*; Picture Map of Africa; Filmstrip: Sumo, Boy of Africa.

Home Missions and Human Rights: Home Mission Study Materials: Junior—*Yakima Boy* and Teacher's Guide; Primary—*Grey Eyes Family* and Teacher's Guide; Baptist Material—*Making New Friends*; Filmstrip: Nonebah, Navajo Girl.



Enrichment Materials: The Whole World Singing—Thomas. Missionary Songbook; Children's Games from Many Lands—Millen. Missionary Gamebook. Here's How and When—Keiser. Missionary activities book; We Gather Together — Revised and dressed up.

Christmas Week Program

The girls who live in the cottages of our Balasore Girls' High School held a splendid Christian Home Festival in December, 1951. It was carefully planned for and directed by Satyabati Behera and Parul Tuda, the Bible Women. Our aim was to show the girls how such a week could be celebrated in their home villages. The girls used old Christmas cards and colored paper to decorate their houses. Two of the cottages in particular were beautifully and artistically arranged. They were so clean I was reminded of Booker Washington and his dusting the classroom four times so it would pass inspection.

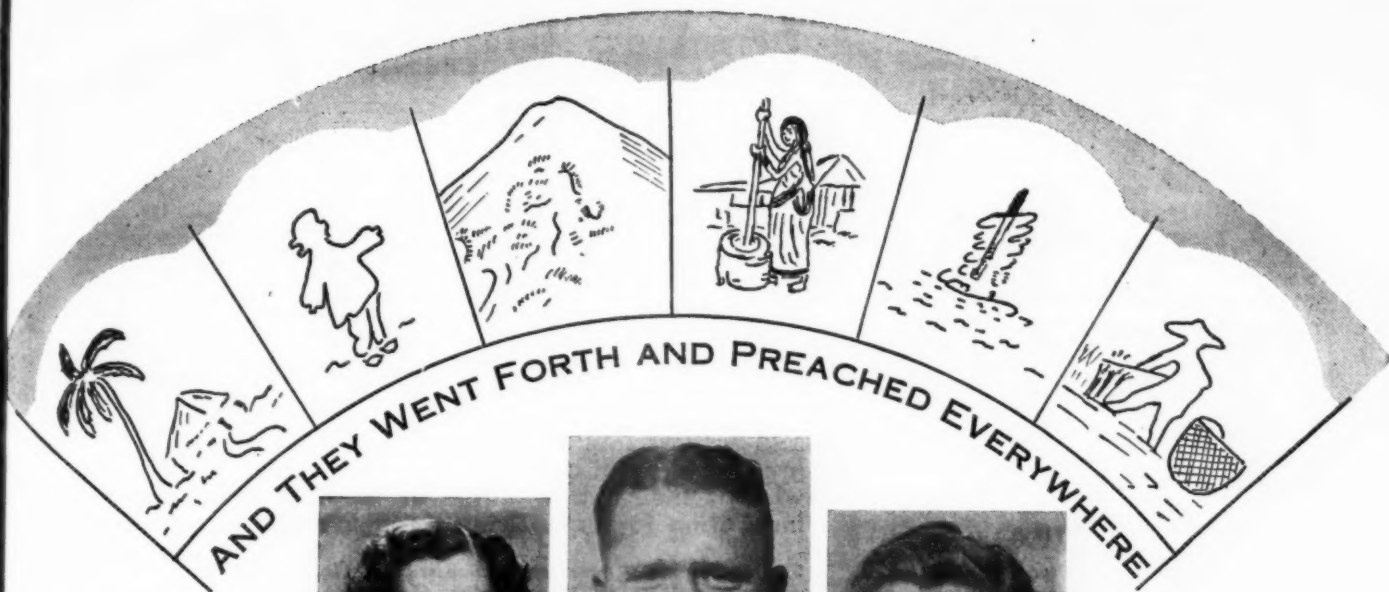
On the first evening we started on a procession through the compound to a spot where girls dressed as shepherds were standing around a blazing bonfire

watching sheep, represented by little girls covered with blankets. Then a high school girl, dressed as an angel, came and spoke the well-loved words: "Peace on earth, goodwill to men." Then we moved on, singing, to another cottage where we saw the Wisemen on their way to Bethlehem. At last we came to the veranda of the main house where we found the tableau of Mary, Joseph, and the Christ Child. Characteristically, the girl chosen for the part of Mary is sweet-mannered and beautiful of character and face.

Later during the week a committee of women from the community inspected all the houses. They were delighted with the cleanliness and order. On Saturday night we had a special feast to which we invited all who helped or participated in any way.

One thing which appealed to the girls was the drawing of names placed in empty peanut shells. Every day during the week some kind deed or little favor was to be done for the person whose name was drawn. What scurrying and planning took place! And what demands I had for "pretty" used Christmas cards and flowers! All the flowers on the compound were picked before the week was up. It was a joyous time entered into by all. I arranged that I would leave sewing or washing outside my door every morning. Never did I detect the little fairy who came and did it, though of course, I didn't try very hard.

On the last night of the week we had a Christmas tree. The girls had come in and helped trim it with paper chains and balls of tinfoil and colored paper. The girls sang and put on plays. Before gifts were distributed Bindu told clearly why we have Christmas.—*Nina Bowers*.



Miss G. V. Brox
Bengal-Orissa
1950



Rev. E. V. Wright
Belgian Congo
1951



Mrs. E. V. Wright
Belgian Congo
1951

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The Open Forum

(Continued from page 245)

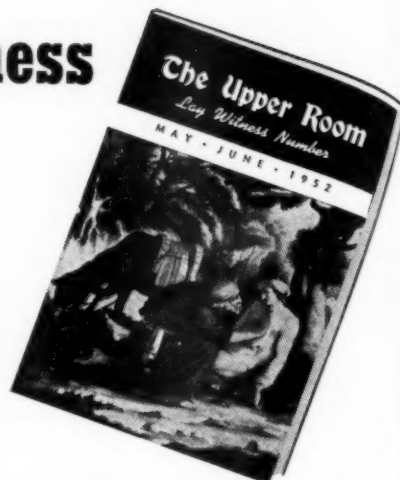
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 Fund, 1908 Grand Avenue, Nashville 4, Tenn.

"They lifted up their voice with the Trumpets . . .
 and praised the Lord . . ." *II Chron. 5:13*

"Lord, give us faith and strength the road to build,
 To see the promise of the day fulfilled,
 When war shall be no more and strife shall cease
 Upon the highway of the Prince of Peace."

—LAURA SCHERER COPENAVER

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 152 Madison Avenue New York 16, N. Y.

lack complete addresses. Note also *A Book of Remembrance* includes
 that the message for May 20 in a lovely poem on this subject.

TIDINGS

(Continued from page 239)

and Louise Leftwich Price, minister through five local churches, three white and two Negro, and Rev. Kenneth Cober, the Executive Secretary, for Rhode Island, says, "They are a sermon in themselves as they go about—a Negro girl and a white girl working together to meet the needs of all people and to witness for their Lord."

Oftentimes the problems which come to our missionaries are staggering in their import. The people of the communities surrounding our Centers come to regard our workers not only as friend, but as the one who is able to meet all demands and solve all difficulties. Everything is requested—from adjusting a baby's formula to supplying an artificial leg for grandpa; from passing judgment on a child's light rash to helping a mother live through heart-tearing moments when notice is received of a boy killed in Korea. Personal, domestic, and community struggles are brought with all confidence that the missionary will stop the conflict, heal the hurt, and restore peace and happiness. Honor and glory, even ordinary recognition for valiant service, is seldom given to these women whose lives are being given to the cause of Christ.

A taxi driver in one of our cities, hesitated at the address I gave "Know where you're goin'?" he asked. "Yes," I replied. "It's our Baptist Mission." He drove along and suddenly burst out, "I can't understand why they go on—them missionaries! Livin' in these places—never havin' a thing for themselves. Why don't they leave?" Long ago there came a call and these missionaries gave the an-

swer. Jesus said: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

These missionaries have found their life and they are happy in

it. It is true that the long hours, the heavy burdens, the unstinted devotion of these women is beyond human endurance and ability. It is from the Divine that the power comes which enables. One cannot live with these women from day to day without finding the Source of this amazing strength and power. Each one knows the Lord and walks with Him every step of the way. Early morning hours begin with periods of devotion and prayer. All during the day, at frequent intervals, return is made to the Throne of Grace, in personal conferences, in group worship, in the secret recesses of the soul. Each night these emissaries of our great Convention go to their needed rest on "wings of prayer."

I know our missionaries—not by their shoes—and not only by what they say and do, but by what they ARE: Angels of mercy, followers of our Lord Jesus, children of God.

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War is a terrible thing for blind and homeless children, especially for those in the only Christian School for the blind in South Korea at Taegu which dissolved before its terror.

The principal under sentence of death by the Communists was spared to care for the blind and deaf boys and girls he had rescued "from beggary or worse." He gathered the children again in a tent at first, and now has 99 under his care with 75 more waiting for help until funds are available.

In the name of Jesus Christ we must help these children to a more abundant life.

Help for these needy boys and girls in Korea is only *one* of the many services which the John Milton Society, representing the churches of the United States and Canada seeks to render to the blind at home and around the world.

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Name

Address

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The Missionary Chronicle

(Continued from page 201)

ARRIVALS

Miss Sara Downer from China
December 10.

Rev. and Mrs. Dean Kirkwood
from the Philippines, January 6.

Miss Emma L. Brodbeck from
China, January 27.

DEPARTURES

Rev. and Mrs. Addison Truxton
and two children for Assam
August 28.

Rev. and Mrs. C. E. Smith for
Belgian Congo September 1.

Rev. and Mrs. Frank P. Man-
ley and son for India September 1.

Rev. E. E. Sowards for Burma
September 6.

Miss Ruth Daniels for India
September 6.

Rev. and Mrs. B. I. Anderson
for India September 7.

Miss Kittlitz for India Septem-
ber 7.

Rev. and Mrs. Louis F. A. Knoll
for India September 7.

U Than Pe for Burma October
4.

Rev. and Mrs. Noah S. Bran-
nen for Japan October 14.

Miss Elmira Eastlund for As-
sam October 15.

Rev. and Mrs. Edwin Erickson
for India October 23.

Miss Gertrude Brox for India
October 23.

Miss Margaret Worrell for In-
dia October 23.

Miss Flora G. Ernst for Philip-
pines October 31.

Miss Mildred Proctor for Phil-
ippines October 31.

Rev. and Mrs. T. E. Bubeck and
Naomi for Belgian Congo, Jan-
uary 31.

Rev. and Mrs. James M. Wood
and Karen for Assam, December
14.

Rev. and Mrs. M. S. Engwall
for Belgian Congo, January 12.

Dr. and Mrs. Larsen and David
for Philippines, January 10.

DEATHS

Rev. Selden R. McCurdy
(Burma 1900-1915) at Provi-
dence, R. I., January 9.

Rev. Samuel W. Hartsock (Bel-
gian Congo 1908-1911), at In-
dianapolis, Ind., September 25.



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For the Benefit Of Mankind

(Continued from page 212)

the Conscience of the Christian Worker" and four on, "How the Churches can help their Members Understand and Practice Christian Vocations."

Dr. Hendrick Kraemer, Director General of the Ecumenical Institute near Geneva, Switzerland, and Dr. Reinold Van Thadden, leader of the Kirchentag Program of the German Protestant churches, brought stories of recent experiences of European laymen as they dealt with similar problems arising from the spiritual encounter between the church and the world.

The nature of the many problems was most revealing and the frankness in which they were faced was soul stirring and of great promise for the future. If satisfactory solutions can be found many tensions which now

exist would be eased and a new and better day would dawn.

Hitherto we have too glibly claimed that Christ was the answer to every human problem, but we have been unwilling to apply Christian principles to try to solve them and so demonstrate to the world that our claims could be substantiated.

Many present caught a new vision of the meaning of their daily work in a way they had never before experienced, or sensed their responsibility as Christians in the light of God's will for their lives.

Unanimously the Conference pledged, "Every worker is a

child of God. One of the glories of our Christian heritage is that it recognizes the value of the human being and his dignity as a worker. That is why the Christian must criticize and seek to improve any system in which human freedom and human dignity are impaired, for such impairment is contrary to the purpose of God . . . God's purpose in our work can be achieved only when we regard all workers as our brothers. . . . We must be workers together, and co-workers with God."

American Baptists had 19 delegates and visitors present at the Buffalo conference.

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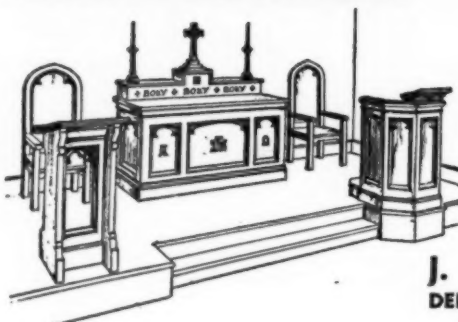
NAME _____

PERSONALITIES

(Continued from page 219)

lege. He succeeds Dr. H. P. Lerigo who was called from retirement two years ago to go to Iloilo for a two-year term. (See *MIS- SIONS*, December, 1950, page 599.) Dr. Larsen served Sioux Falls College for seven years. Just before he left he was awarded the honorary degree of Doctor of Education at a special convoca- tion. The Larsens were commis- sioned as missionaries by the American Baptist Foreign Mis- sion Society at the Buffalo Con- vention last June. They have left

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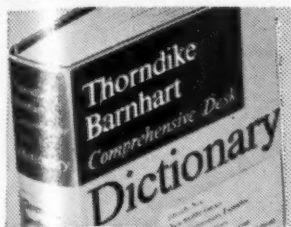


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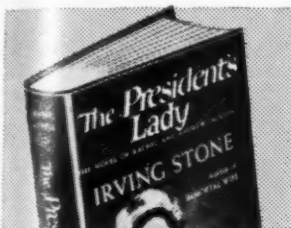
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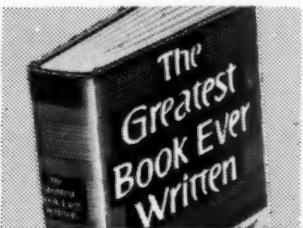
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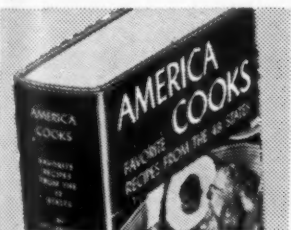
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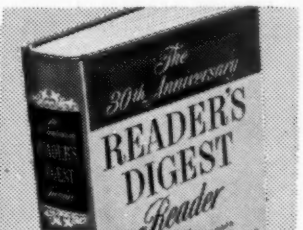
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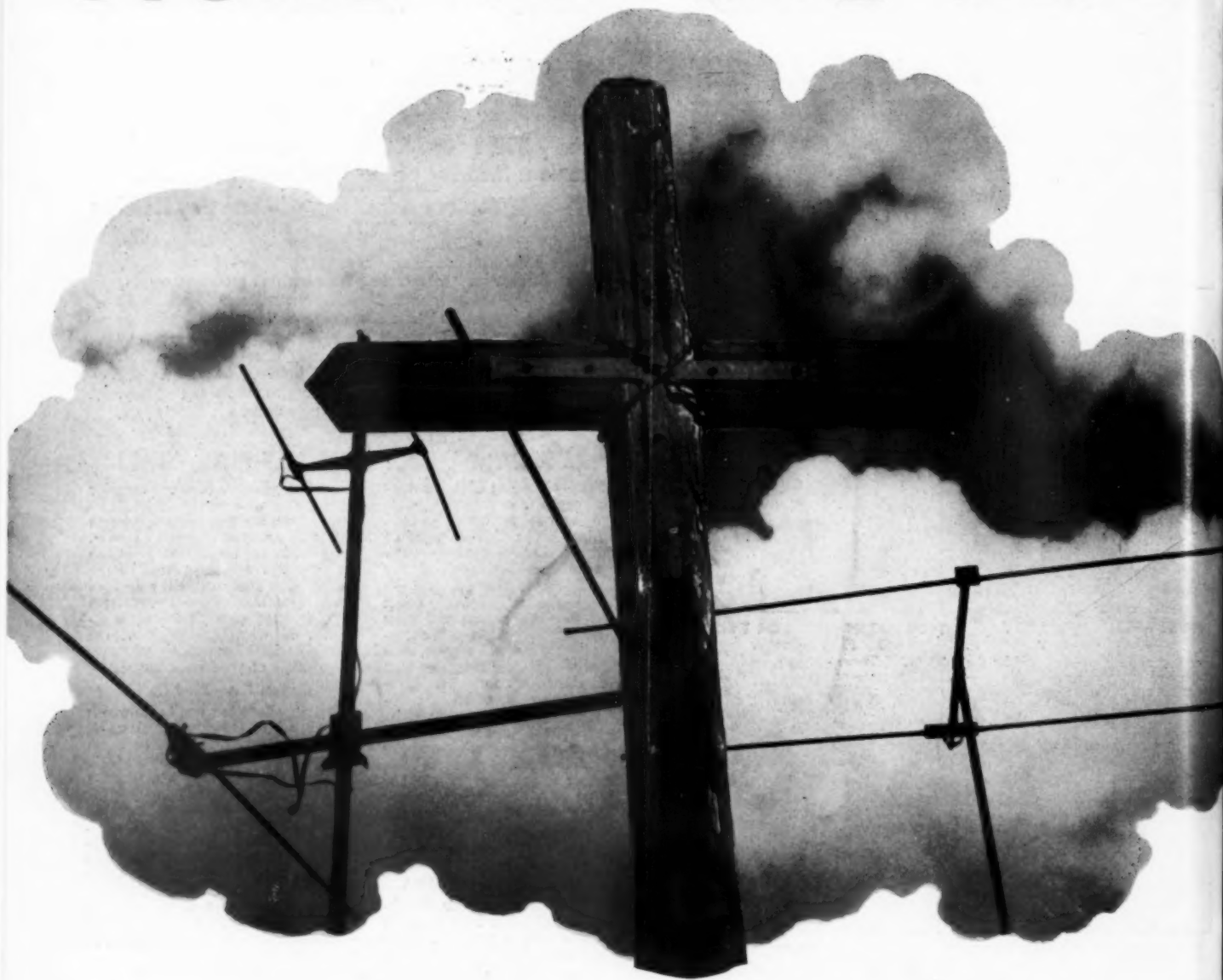
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